THE CATHOLIC SCRIPTVRIST

Anne OR Hickin 1717

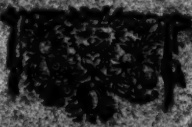
THE PLEA OF THE ROMAN CATHOLIKES

SHEWING

The Scriptures to hold forth the Roman Faith in above forty of the cheife Controversies now under debate.

Now I beseech you, Bretheren, marke them which cause divisions, and offenses, contrary to the doctrine which ye have learned, and avoid them. Rom. 16. 17.

By I. M.



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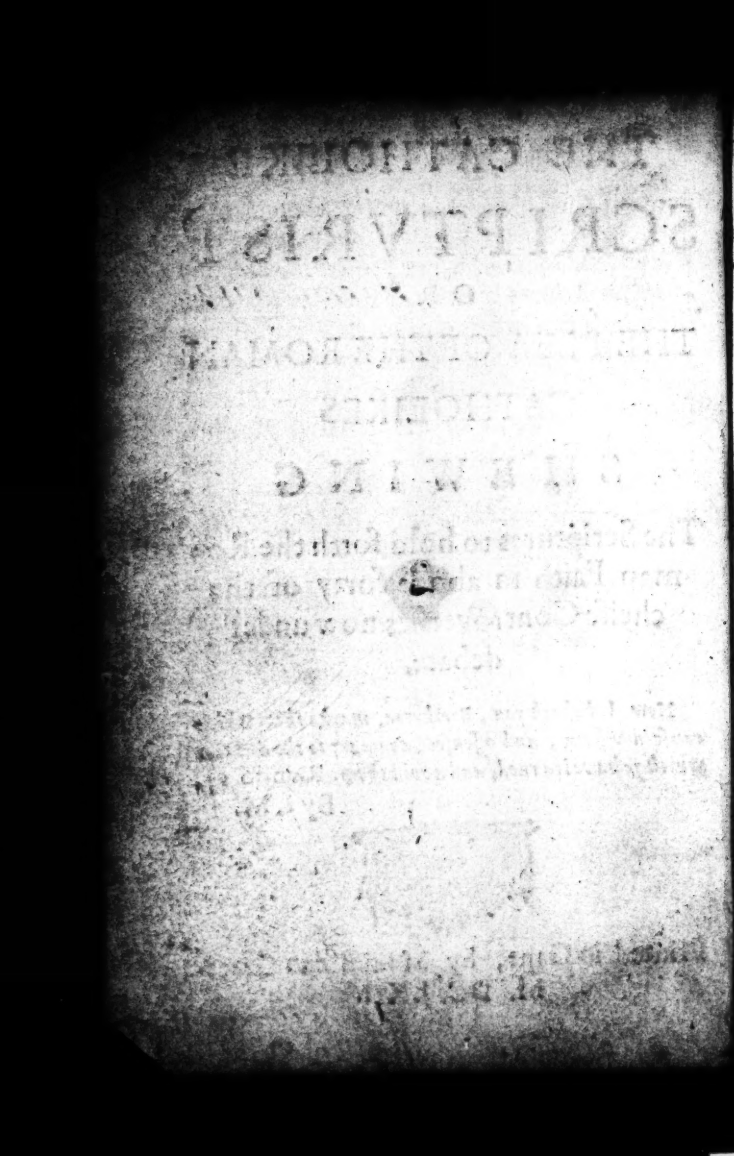

1. NOw I beſeech you Bretheren, *mark thoſe which cauſe diviſions, and offenſes, contrary to the Doctrine which ye have learned, and avoid them.* Rom. 16. 17. Theſe words were the words of God, and of truth, as well in the yeare 1517. as at this preſent yeare. Had any good Chriſtian ſpoaken theſe words in that foreſaid yeare 1517. all, who had heard thē, could have made no other ſenſe of thē, but that they were forewarned by them both to *marke*, and *to avoid* all Authors *of diviſions, and offenſes contrary to the doctrine which they had learned:* yet, as then, there was not any good Chriſtian (unles you will account them for ſuch, whome you yourſelves acknowledg to have maintained groſſe Hereſies) who did not beleeve, and profeſſe the Roman Faith. This was the *Faith and Doctrine* which they had learned. Wherefore, when in that yeare Luther firſt appeared, cauſing *diviſions, and offenſes, contrary to the Doctrine which they had learned*, all were bound, by the adviſe of the Apoſtle, to *mark*, and *avoid* the ſayd Luther, and all his adherents, and followers.

2. But the world then no leſſe addicted to old vices, then to new doctrines, did ſhutt

theyr eares to his advise of the Apostle and did opē theyr armes to imbrace that, which was (in so very many Points) *contrary to the Doctrine which they had learned.* And the misery is, that, all those new Teachers, which ensued in whole swarmes, though they all taught *contrary to what they had learned*, yea, and the one contrary to the other, yet all pretended to teach nothing but Scripture rightly understood, which they all affirmed not to have been rightly understood, for the foregoeing thousand yeares, in such points as then they began to question: yet with the same breath, they sayd, that in all those severall Points, in which they contradicted the former doctrine (and by doing so caused so great *divisions, and offenses*) they did affirme only that, to which they were enforced by evident, manifest, and most cleer Texts of Scripture. Which was to say that, for the precedent thousand yeares, no body had rightly understood, or at least every body had by word and practise contradicted, evident, manifest, and most cleere Texts of Scripture.

3. The good Christians of those ages, and we who adhere unto thē, being in the quiet and

and peaceable poſſeſſion of what we had learned, were bound (according to the advice of the Apoſtle) to avoid thoſe new teachers; and it was ſufficient for us to ſhew they taught *contrary to what we had learned*, which they themſelves confeſſed to be true and was too evident to require proofe. But becauſe we ſtood conſtantly to maintain *what we had learned* upon this ground, as the Apoſtle did bid us; our Adverſaries, deſirous to bring us, from beleeving, to diſputing, would be ſtill importunely preſſing us to prove, Point by Point, every Point, which we held, by evidēt, manifeſt, and moſt cleere Scripture. We vvell underſtood that it was theyr parts (who affirmed all former ages for ſome thouſand yeares at leaſt, to have thus groſly erred againſt cleere Scripture) to make good ſo great, and ſo ſcandalous an accuſation by producing Texts (in the Points under queſtion) of ſo manifeſt, undeniable evidēnce againſt us, that theyr Texts, compared to ours alleadged in defence of the ſame Points, ſhould make the Truth ſo cleer on theyr ſide, that all might be forced to confeſſe they had reaſon to revolt (as they did) from all theyr Eccleſiaſti-

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call and Civill Magiſtrates, and to frame allſo a new body by themſelves, wholy, and entirely, both in doctrine, and diſcipline, quite different, yea and contrary, to all Congregatiõs, as then, upõ the face of the earth.

4. The exorbitancy of this theyr proceeding will be unjuſtifyable when I ſhall here produce ſo many and ſo loud-ſpeaking texts, for above forty of thoſe Points which they moſt miſliked in our Religion; yea it was our holding thoſe Points, for which, they ſayd, they were enforced to this ſo unfortunate *a Diviſion*. But how weakly they were enforced, upon this account, to *cauſe ſuch diviſions and offenſes*, will eaſily be ſeen by any impartiall eye, which ſhall attentively peruſe on the one ſide al the texts, which I ſhall here alleadg for forty five of thoſe Points (for which chiefly they have cauſed this diviſion) and on the other, the few and inconſiderable and a thouſand-times-anſwered Texts, which they bring to the contrary.

5. This then is the Plea of us Roman Catholicks, that we, ever ſince our Anceſtors in England were Chriſtians, have held *the doctrine which we have learned, ſtill avoiding tho-*

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so who taught the contrary. For, that we have done this in no fewer then fifty Points (in which we are most accused of Novelty) hath been demonstrated, in a late booke entitled *Englands old Religion out of Bedes owne words.* And though *Bede* had not been (as he was) the most grave, and famed Authour which ever England had; but had been only a *lack straw living and writing* before the yeare 731. (that is above 900. yeares agoe) yet to see, in *his words then written*, those *fifty Points* all held, and all practised in our England, when Englands Religion was at the purest, cannot but abundantly convince that we Roman Catholiks did thē hold, and practice what we hold, and practise now. What is this, but to *hold the doctrine we have learned, & avoiding those who teach the contrary?*

6. Yet this is not our whole Plea; for wee know it will be objected that, what we then learnt, was contrary to Scripture; and they must meane cleer, and manifest Scripture, or else why did they go against the doctrine, and practise which they found agreeing so exactly with the doctrine and practice of *old England*, as is unanswerably demonstrated in that book. But we *further more plead*, that

that in those very Points, in which contradiction, yea and manifest contradiction to Scripture, is objected against us, we have Scripture speaking so fully for us, that no one of those many Religions now tolerated in England, can, with any colour of probability, challenge greater evidence of Scripture for theyr opposit Tenets, then we here produce for our undoubtedly ancient doctrine: and therefore this our doctrine, evē in this respect, ought, in all reason, to be at least as much tolerated as any of those Religions lately sprōg up in England. The proof of what I say, must rely upon what shall appeare to be made good by me in each point, of those forty five, here ensuing.

7. It only remaines that I advertise the reader how impossible it is that I, or any one else, should cite all Texts just in those very words in which he will find them in his English Bible; for you have so many severall trāslations of the English Bible, that, whilst I oblige my selfe to follow one, I shall make sure not to follow the other. I conceived the best expediēt, to avoid this difficulty would be to follow alwayes either the very words, or the full sēse of that English Bible which

is moſt univerſally received. And in this point I have been ſo very ſcrupulous, that I continually admonish my Reader if at any one time I chance to put downe any ſingle text differing in ſenſe from the English Bible, vvich I have made choice of, as the beſt edition of theyr moſt received Bible, which is that which was ſet forth *at Cambridg* 1635. printed by *Thomas and Iohn Buck* Printers to that Vniverſity, which Bible *King Iames* did cauſe to be ſet forth *out of his deep Iudgment apprehending how convenient it was, that out of the Originall ſacred tongues, there ſhould be a more exact Tranſlatiō*, as is ſayd in the Preface of this Tranſlatiō dedicated to his Majeſty.

A note to the Catholike Reader.

LEt the Catholik Reader obſerve that when we cite the two books of Samuel, the texts cited will be found in our two firſt Books of Kings. And when we cite here theyr two Books of Kings, the Texts will be found in our Bibles in the two laſt Books of Kings. For our Third is theyr firſt, our fourth theyr ſecond. So alſo, with them the Books of Paralip: *be called* Chronicles; *the ſecōd of* Eſdras *they call* Nehemiah. *In numbring alſo the Pſalmes they do (from the* 10. *Pſalme) differ from us, counting ſtill one more then we untill they come to Pſ.* 147. *which, from the* 11. *verſe includes our Pſalm* 147. *And thence we goe forward with the ſame accompt.*

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TO THE PROTESTANT READER.

I Humbly begg of thee to peruse this Table of the Points here treated, and to turn first to that very Point, in which thou thinkest wee are leß able to give thee satisfaction. And according as thou findest what I shall say, even in that Point, to be more, or leß satisfactory, so judge of the rest.

But first correct these faults escaped with thy penne, and pardon the Printer, who was an externe.

THE FIRST POINT.

That Scripture alone can not be a Rule ſufficient to direct us in all neceſſary Controverſies.

1. NO Roman Catholike doth deny the Scripture to be a ſufficient Rule to direct us in all controverſies, if wee take the Scripture rightly interpreted. And therefore all thoſe many textes, which Proteſtantes bring, to prove the Scripture to be our ſole Rule of fayth, are very clearely anſwered by ſaying that all thoſe Textes ſpeake of the Scripture not taken as the letter ſounds (for the letter kills 2. *Cor.* 3. 6.) but they ſpeake of the Scripture as rightly interpreted. And Proteſtantes cannot but graunt the Scripture rightly interpreted to be a ſufficient Rule of fayth. But what are wee the neerer? For now comes the great Queſtion of Queſtions, who be thoſe that give the right Interpretation to Scripture?

2. The very ground of all Religions but the Roman is the Scripture as Interpreted by their own ſelves, after they have carefully conferred one place with an other. For I aske, and aske them again and again, by whom Scripture ought to be interpreted? They will ſay by Scripture conferred

with Scripture. Here I must yet ask them again, by whom the conference of one Scripture, with another, can be made so exactly that from hence wee may come vndoubtedly to know the true interpretation? This question I will be still asking them, untill they can answer it. For I am sure that, If I presse this question home, they must be at last enforced to say that the ground of their whole Religion is, the Scripture interpreted by them selves, when it hath bin carefully conferred by them selves, so that the very ground of their whole fayth is deceiptfull, and fallible, if they them selves be fallible, either in interpteting, or in conferring Scripture carefully or skillfully. If they say their Interpretation, thus made, is undoubted, and infallible, then they can not blame us, for saying that the interpretation of the Church, made with as great care, and skill (used by her in the exact conference of one Scripture with an other) is infallible.

3. Stay here (Deare Reader) and, as thou loveſt thy ſalvation, before thou goeſt any further, ponder attentively how fallible, and ſubject to a world of errors, the ground of all ſuch Religions muſt needs be, which wholy and entirely are found, at laſt, to rely upon a meer human interpretation, after that a meer human, and moſt fallible diligence, and skill, hath bin employed in conferring one Text with an other. Then ponder

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on the other ſide how incomparably ſurer, and more juſtifiable in the ſight of God, and man, the ground of that faith is, which relyeth indeed on the Scripture; but not on the Scripture, as interpreted by private, and fallible interpreters, after theyr moſt fallible exactneſſe of conferring Scripture with Scripture: but which relyeth upon Scripture, as interpreted by the Church, after that ſhee, (with no leſſe exactnes) hath conferred one Scripture with an other in a generall Counſell, having incomparable greater human abilities, then thoſe of any private mans be, and having the ſpeciall aſſiſtance of the Holy Ghoſt, leading his Church in to all truth. Of this infallibility wee ſhall ſpeak fully. Point 5.

4. Now the Scripture (as rightly interpreted by the Church) will ſend us, for the clearing of many doubtes, unto the Church, authorized by Chriſt to inſtruct, and teach us, as in that fift Point ſhall be evidenced out of Scripture. The difference then between our adverſaries and us, is, that wee affirme the Scripture, as it is rightly interpreted by the Church, (after ſhe hath exactly conferred in a generall Councel Scripture with Scripture) to be the Rule of Faith, by which ſhe decideth all neceſſary Controverſies. But our adverſaries (miſliking the dependence on the Church) will have the Scripture, by it ſelfe alone, to be a Rule ſufficient to direct each one, who ſhall carefully

conferre it, to judge all neceſſary Controverſies. This wee deny, and though they ſay it in wordes, yet in very deed they alſo come to deny what they ſay; for let a man mark it well, and he ſhall ſee, that all theſe ſectaries, when they come to the maine Controverſie, do not take Scripture alone, as conferred with Scripture only, but they all take Scripture with theyr own interpretation, made upon theyr own conference. And if you tell them they have fayled, by not taking due notice of ſeverall other Texts in Scripture, which ſhould have been pondered in their Conference, and would have produced a different interpretation, they will ſay, their own ſpirit tels them the contrary, ſo that finally, they (who laugh at the Church for truſting to be ſecurely guided by the Holy Ghoſt) come to ground theyr whole fayth upon the aſſurance of being truly guided by theyr own ſpirit or judgement but let us come to what we propound and let us prove by Scripture that Scripture, taken as they take it, can not be a ſufficient Rule to direct us in all neceſſary Controverſies. This I prove.

5. *Firſt*, becauſe to end all Controverſies wee muſt at leaſt rule our ſelves by al the bookes of Scripture, and we muſt be aſſured wee doe ſo. This is cleere becauſe, by no text of Scripture, it can be prouved that any determined booke, or number of bookes, is ſufficient to end all Controverſies.

verſies. But to do this, the whole number of books written by any Scripture writer is wholy requiſite, ſeeing that no Text ſpeaks of any one, or any determinate number; but all ſpeake of all. Now marke to what paſſe this opinion brings you. For, if wee be to judge all neceſſary Controverſies by all the bookes, which ever were written by any Scripture writer, we muſt neceſſarily have theſe books amongſt us. But wee have not in the whole world extant amongſt us diverſe books of Sacred Propheticall Scriptures. For no fewer then twenty books of the Propheticall Pennemen of the Holy Ghoſt, have quite periſhed, as the learned Contzen proveth in his Preface upon the fower Ghoſpels; and I will prove this as far as is ſufficient by theſe following texts. Ioſue 10. 13. *Is not this written in the book of Laſcher?* Again 1. Kinges 4. 32 *Salomon ſpoke three thouſand Proverbs and his ſonges were one thouſand and five.* Again 1. Chron. 29. 29. *The actes of David firſt and laſt are written in the book of Samuel the Seer and the book of Nathan the Prophet, and the book of Gad the Seer.* Where be theſe two Prophets books? Again 2. Chron. 9. 29. mention is made of the *books of Nathan the Prophet and the Propheſie of Abyah, and the viſions Iddo the Seer.* And Chap 12. 15. and the book *Schemaiah the Prophet and of Iddo the Seer concerning Genealogies*; which ſeemes to be a different book from *his book of viſions* before ſpecifyed.

And Chap. 13. 22. mention is made of the *ſtory of the Prophet Iddo* And Ch. 20. 34. mention is made of the book of Iehu, ſonne of Hanani, and Ch 33. 19 wee find mention of the works *of the ſayings of the Seers*. Wee know then by Scripture that what is ſayd by thoſe books is ſayd by Prophets: *And wee alſo know by Scripture that God ſpoke in time paſt unto the Fathers by the Prophets*. 2. Pet. 1. 21. Moreover we know by Scripture that *Propheſie came not in old time by the will of man. But the Holy men of God ſpeke as they were moved by the Holy Ghoſt*. 2. Pet. 1. 21 Standing therefore to what is known by Scripture, theſe bookes, which have periſhed, did deliver what was ſpoken by the Holy Ghoſt, and contained the true word of God. Whēce is proved that we have not (now) entierly the whole word of God written, and this is further proved by the enſuing textes of S. Paul 1. Cor. 5. 9. *I wrote to you in one Epiſtle*. Note thāt he ſayth this in his firſt Epiſtle *to them*. Where is this Epiſtle which S. Paul wrote *to them* before he wrote the firſt to them? *I wrote to you*. Wee then ſay: Give us all ſacred Propheticall writings, which ever were written, or give us at leaſt ſome one, ſingle, cleare text, which tells us that wee are to end all neceſſary Controverſies, by ſuch books alone as be now extant in the true Cannon of Scripture, or elſe be aſhamed to ſpeak with out a text, in this very queſtion, in which you affirme, that all our neceſ-

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ſary Controverſies muſt be ended by only cleere Scripture. The Controverſie about this very queſtion is one of the greateſt of all Controverſies, and yet you would have us credit you, without beeing able to bring cleer Scripture for what you ſay; eſpecially Scripture conferred with theſe now cited texts, of which I dare ſay you never thought. And though you ſhould bring me a cleer text to prove what is deſired, yet where would you find a cleer text, to ſhew me that all thoſe twelve books (yea, or any one of them) which you have rejected amongſt the Apocrypha, do not belong to the true Canon of the whole Scripture. Remember I call for a text as you bid me; and not for a reaſon againſt which wee have our reaſons; the Text ſay you muſt end all neceſſary Controverſies. Let then ſome Text be brought able to end this, even in your own Iudgement.

6. *Secondly* if Scripture only be the Rule to end all neceſſary controverſies, then ſome Ages had no ſuch Rule at all; but were deſtitute of all aſſured Rule to end theyr neceſſary controverſies, and that for two thouſand, and four hundred yeares together. For Moſes (who was the firſt Scripture writer) was not borne, but after the world had ſtood two thouſand and four hundred yeares, as may be made aparent by Scripture, in calculating the Ages of ſuch, as ſucceſſively lived one after the other, according to his own Hiſtory of

Genesis: so long therefore the world was without any Scripture. Scripture then is not the only Rule of true Faith, seeing that *Sara*, *Rebecca* and others of those times had true faith, though their faith was only squared by the Rule of the Tradition of their Church, as wee will see in the next Point. n. 2.

7. *Thirdly* the Rule, by which all men should be ruled in all necessary points, should be in a language understood by all. But it is cleere that most of the Iews, in the Captivity of Babilon, had lost the knowledge of the Hebrew tongue, wherein the old Scripture was written. Neither was the Bible translated into the Syriak language, till some yeares after our Saviours death. Syriak differs as much from Hebrew, as Italian from Latin. And the very letters differ as much as Greeke and Latin. The Iews then, for above fourteene Generations understood the Hebrew no more then your people now understand the Bible in Latin. But of all this I shall speak more fully Point the 15. n. 1.

8. *Fourthly*. That can not be a sufficient Rule to decide all necessary controversies, which speaks not one word of many necessary controversies. But the Scripture speakes not a word of many necessary Controversies. *Ergo*, *& first* it is necessary to know which bookes of Scripture be Canonicall, and which not, Also whether the Canonicall

bonicall bookes wee now have, be alone ſufficient to guide us in all neceſſary controverſies? *Then* whether they can do this, if they be not incorrupt. *And* how wee ſhall aſſuredly know whether they be incorrupted or not? *Or* which is the Copie that is uncorrupt. *Again*, which is the true Tranſlation of this Copie. *Again*, which is the true ſenſe of this Tranſlation, and that aſſuredly, with a cleere Text for this aſſurance? Of theſe, and many more particular controverſies, not a word in Scripture. *Again*, ſtanding to Scripture alone, the Hereſy of Helvidius (denying our Bleſſed Lady ever to have remained a Virgin) ſeemeth rather to have had ſome colourable defence, then any cleere judgment give againſt it by Scripture only. For Matth. 1. 25. *He knew her not till ſhe brought forth her firſt borne Sonne.* In which Text theſe words, *till ſhe brought forth* and thoſe others, *her firſt borne Sonne*, give ſome colour to ſay ſhe had other Sonnes afterwardes. For which doctrine *Helvidius* was held an Heretik by S. Auguſtin, Her. 84. and by S. Hierome *contra Helvidium*. You may ſee fower and twenty neceſſary Poinnes ſett downe all at large by *Optatus* Ductor in *his Queſtion of Queſtions*, no one of which are cleerly decided in Scripture.

8. *Fifthly* that can not be a ſufficient Rule to decide all neceſſary Controverſies, which in ſuch controverſies, ſpeakes not cleerly but is very hard

to be understood as the Scripture is. Whence we see all Controversies arise about the true meaning of such, and such Texts. So 2. Pet. 3. 16. In the which (Epistles of S. Paul) *are certaine things hard to be understood, which the unlearned and unstable wrest, as they do the other Scriptures unto their owne damnation.* Whence it is evident that *damnable errors* may be incurred by misinterpreting *places hard to be understood.* And so this *hardnes* is found in *pointes necessary to salvation.* For in such *only damnable* errors can be incurred.

10. *Sixtly* Christ did not command any one of the Evangelistes to write his Ghospell. They all did write of themselves upon particular occasions, expressed by *Eusebius.* S. Luke tells you, in his Preface, why he did write uncommanded. Christ then intended to leave us some other Rule then this, which he never commanded to be written at all, much lesse to be written so, as to be to us the only Rule of Faith.

11. *Seaventhly* by reading the Ceremoniall Law, given by God to Moyses soo cleerely, so distinctly, and so closse together, in the compasse of no great book, I evidently inferre, that if the selfe same most prudent Lawmaker, had intended, in the bookes of Canonicall Scripture, to deliverd unto us the sole Rule of Faith, and which alone we were to follow, he would not only have cleerly told us so, but he would, with no lesse, but

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rather with more clarity, and distinction, and in a farr lesse compasse, have sett downe unto us this Rule, intierly and compleatly together in some one part of the Canonicall Scripture, distinctly expressing all those pointes, the beliefe of which he exacteth of us, under paine of damnation. For this did much more import to be done thus, plainly, and distinctly then the setting downe of the Iewish Ceremoneyes. For is it likely, that the same God who prescribed unnecessary Ceremonies to be so cleerly, and distinctly set down, in a few leaves, to direct the Iewish Church (which is but the Hand Mayd) would not, for the Church of Christ (which is the Mistris) give as clear a direction, in Pointes wholy necessary to saluation? But would send every one of her Children to read over the whole Bible, and to pick out here one place, and there an other, as Protestantes say God sends us to seeke; even the most necessary Pointes of our beliefe, (which he requires of us under paine of damnation) now in this place of so vast a Vollume as the Bible is, now in an other place hard by, now in another a greate way of. And so to goe seeking, from the beginning of Genesis, to the end of the Apocalipse. And this though the number, of Pointes necessary to saluation, be but finale, as Protestants all agree. I can not therefore thinke is was Gods intention te leave us to the Bible only, as to the sole Rule of Faith.

THE

THE SECOND POINT.

Tradition beſides Scripture muſt direct us, in many neceſſary Controverſies.

1. FIrſt, the word of God may be notified either by Tradition, with out writing; or by Scripture, or writing. It is undoubted, that the word of God written, or unwritten, is the Rule of Faith; wherefore, ſeeing it hath been proved (in the former Point) that the writtē word of God is not our only Rule of Faith, it evidently followeth that Gods unwritten word (notified by Tradition) muſt be taken as part of this Rule.

2. *Secondly.* Moyſes was the firſt Scripture writer, and he, according to his own ſtory, did not write till the world had continued above two thouſand, and four hundred yeares: ſo long then all the faithfull in the world, were truly faithfull without any Scripture. All this long time then, the unwritten word of God (that is Tradition) was the only Rule of Faith. For even then many had that faith which is defined by S. Paul 11. Hebr. 1. which I prove, becauſe in that very place he numbers *Abel*, *Enoch*, *Noë*, *Abraham*, *and Sara*, all having the faith he there deſcribed: and yet *Sara* cannot be ſhewed to have had her faith grounded

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on any other word of God, but that which was delivered by the Tradition of the Church in her times. And generally then, the faith of all true beleivers, was grounded upon Tradition only. By this Tradition they knew that God *blessed the seventh day and sanctified it.* Gen. 2. 3. And so all held themselves obliged to keep the Saboth. By this Tradition they knew the distinction of Beastes *cleane and uncleane.* Gen. 7. 2. By this Tradition they knew themselves obliged *not to eate the flesh with the blood,* Gen. 9. 4. so likewise that the Tithes were to be payd to the Priest, Gen. 14. 20. By only Tradition they knew the fall *of Adam,* theyr future saluation by the Messias to come; theyr remedy from sinne by Pennance and repentance, theyr reward of Good, punishment of evell. Againe from *Abraham*, untill the written law, (that is for some foure hundred yeares) they knew by Tradition only that *this is the Covenant which ye shall keep between me and you. All man kind shall be circumcised, an infant of eight dayes.* Gen. 17. 10. Now give me one Text if you can which bids us not to take Tradition for a Rule of Faith, after the writing of Scripture.

3. *Thirdly*, even after the writing of Scripture; the Gentils had not the Scripture, yet by Tradition only, many of them (as apeares by the booke of Iob) retained true faith. And even among the Iews, after they had the Scripture, several necessary

ceſſary Pointes where left to be knowne by Tradition only: as the remedy for Original ſinne before the eight day, and for woemen children both before and after. As alſo by only Tradition they knew, that all the vertue there ſacrifices had to take away ſinne, was from the blood of theyr Redeemer to come. The obſerving of al theſe traditions, was not any unlawfull Addition to the written word of God; whence you may underſtand the clere meaning of thoſe words ſo often objected againſt us Deut. 4. 2. *You ſhall not adde to the word I command you, neither ſhall you diminiſh ought from it.* For here is only forbidden to add contrary to the law. So that other place Ch. 12. 32. *What ſoever I command you obſerve, thou ſhalt not adde thereunto nor diminiſh from it.* For this place is meant only of offerings, and any other ſacrifices, beſides thoſe, which were in the law preſcribed. But it was ever lawfull, for lawfull Superiors, to add more preceps agreable to the law. So 2. Ch. 30. 21. after the Children of Iſraël, according to the law, had kept the ſolemnity of Azymes ſeven dayes. v. 23. *The whole aſſembly took good counſel to keep other ſeven dayes.* And v. 27. *Theyr prayer came to the Holy Habitation of heaven.* This addition then did not diſpleaſe God. Again Eſther 9. 27. *The Iews ordained and tooke upon them and theyr ſeede and upon all that would be ioyned with them, ſo as it ſhould not faile, that they keep theſe two dayes,*

dayes, and that theſe dayes ſhould be kept through out every Generation, every family: Behold here an other addition; and behold alſo an other again of the *Dedication of the Altar made for eight dayes from yeare to yeare.* 1. Mach. 4. 56. 59. And that you may know that this booke is Scripture; or at leaſt, that a feaſt is to be kept not appointed in Scripture, our Saviour himſelfe did keep this Feaſt Iohn. 10. 22. as I ſhall ſhew Point 38. Again the change of the Sabboth into the Sunday is only clearly known by Tradition. Yea the manner of keeping it, is contrary to all Scripture we have; for Scripture ſayth Levit. 23. 32. *From Even unto Even ſhall ye celebrate Your Sabboth.* Yet we do not begin the Sunday the even before, neither dare wee worke after the even upon Sunday. Who taught us this? Tradition only.

4. *Fourthly* Tradition is (and therfore is truly to be held) the word of God making us fully aſſured of what is not written. For example for ſome yeares after the Death of our Saviour; his glorification after death was not written ſo as to expreſſe, that Ieſus was that Chriſt, whom God had glotified; and yet before this was written S. Peter ſayd truly Acts 2. 36. *Therefore let all the houſe of Iſrael know aſſuredly* (marke the word aſſuredly) *that God hath made the ſame Ieſus, whome you have crucified, both Lord and Chriſt.* We may then have an infallible faith of what is not written, yea we

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are forbidden to believe otherwise then was delivered by Tradition 2. Thess. 2. 14. *Therefore Brethren stand and hold the Traditions you have bin taught, whether by word or by our Epistle.* For what he taught by his tongue only was as truly the word of God, as what he did also write with his penne. Yea this which I call Tradition is the *Epistle of Christ* 2. Cor. 33. *you are the Epistle of Christ not written with inke, but with the spiritt of the living God. This Epistle written with the spiritt of the living God* is no lesse true, nor of lesse credit then what is writté with inke in papers. Wherefore most of the Apostles did give their Convertites no other forme of beliefe, but what (by their preaching) they had written in theyr heartes, *not with inke but with the spiritt of the living God.* For the proper subject to receive, and retayne the word of God, is not paper, but the heartes of the faythfull. Whence S. Irenæus lib. 3. cap. 4. *What if the Apostles had also left us Scripture? Ought not we to follow the order of Tradition which they delivered to them, to whom they committed the Churches? To which ordinance many Nations of those barbarous people, who have believed in Christ, do consent without letter or inke, having salvation (that is soul-saving doctrine) written in their heartes.* For a world of the first believers did never so much as see all scripture. It was the yeare 99. before S. John writ his Gospell. And when the Canon of Scripture was fully ended, there is no mo-

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tion made, euen of the leſt care, taken by the Apoſtles, to divulge the Scripture in barbarous languages; no, nor to divulge it in latin it ſelfe, as you muſt needes ſay who deny primitive Antiquity to all Latine Editions. All this cleerly proves that Tradition was relyed upon, as upon the word of God it ſelfe. Whence S. Paul did not only counſel, but alſo commãded, the Theſſalonians to with draw them ſelves from all who walked not after the Tradition they had received of their Paſtors 2. Theſ. 3.6. *Now ſayd he, wee comaund you Bretheren in the name of our Lord that ye with draw your ſelves from every brother that walketh diſcorderly and not after the Tradition which he receaved of us.*

5. It was for the keeping this Tradition, and forme of Faith, why he prayſed the Romans Ch. 6. 17. *You have obeyed from your heart the forme of doctrine what was delivered you.* This forme could not be a forme conteyned in the whole Canon of Scripture, for the whole Canon was not finiſhed when S. Paul did write this. It was therefore *the forme of uniforme Traditiõ* delivered in each church which taught, by word of mouth, all thinges neceſſary: For this he prayſed the Corinthians 1 Cor. 11.2. *Now I prayſe you Bretheren that you keepe the Traditions* (ſo you put in the margent but in the Text you read *Ordinances*) *as I eliverded them to you:* This *Forme*, theſe *Traditions*, theſe *Ordonnances* are inculcated again and again. 1. Tim. 6. 20. *O Thimothie*

keep that which is committed to thy truſt. And v. 3. *If any one teached otherwiſe, he is proud knowing nothing.* Again 2. Tim. 1. 13. *Hold faſt the good forme of good words which thou haſt heard of me, That good thing, which was committed to thee, keep by the H. Ghoſt.* Again Ch. 3. 14. *But thou continue in thoſe things which thou haſt learned, and been aſſured of, knowing of whom thou haſt learned them;* learned (I ſay) by word of mouth; for by writing he had received but litle. So alſo, when as yet by writing he had taught the Romans nothing, he, in his firſt, and only Epiſtle to them, wrote thus Rom. 16. 17. *Now I beſeeeh you Bretheren mark them which cauſe diviſions, and offences contrary to the doctrine which ye have learned.* Likwiſe, when as yet he had written nothing, to the Galatians (for where is any ſuch writing?) he begines thus Gal. 1. 6. *I maruel that ſo ſoon you are removed from him, who called you into the grace of Chriſt, unto an other Ghoſpell.* I ſay *removed*, that is changed, *from the forme of Faith*, which I delivered, which was a true, though not a written Ghoſpel, *into an other Ghoſpel* taught by theſe new *otherwiſe teathers*, yet ſayth he, with all earneſtness *Although wee or an Angel from heaven preach any other Ghoſpel unto you then that ye have receaved let them be accurſed.* v. 8. S. Paul as yet had preached nothing to them in writing, but they had received all by *Orall Tradition* and yet not with ſtanding once again more vehemently v. 9. *As wee*

have

have ſayd before, ſo I ſay now again; if any man preach any other Ghoſpel unto you, thē that you have received, be he accurſed. Note the word *Received*, intimating that they had all by Tradition. For what, as then had they received from him in writing? And he ſayth no more then other Apoſtles. (Who did write nothing, but delivered all by Orall Tradition) might truly have ſayed of the Ghoſpel ſo delivered by them. Neither did S. Paul ſpeake of what they ſhould receive many yeares after but of what they had *as thē received.* For that was as true as any thing they ſhould receive by writing. And therefore for theyr forſaking of what they had received thus, he moſt deſervedly ſayth unto them: *O Foolish Galatians who hath bewitched you?* c. 3. v. 1. For indeed they ſeeme bewitched out of theyr ſenſes, who, to follow the private judgment of ſome *otherwiſe teachers*, reject what they had *received* by the full, and ſtill-continued report, of all Chriſtianity from the firſt teachers of the faith.

6. They object Tradition to be the word of men; but all theſe arguments ſhew this Apoſtolicall Tradition (for which only wee now contend) to be the word of God: *A forme of ſound words.* And 1. Theſ. 2. 13. *Ye received the word of God which ye heard of us, ye received it not as the word of men but (as it is in truth) the word of God.* Behold what was heard by them by only word of mouth was *in truth the word of God.* Therefore a firt Rule

of Faith even before it was written.

7. They aske how wee know a true Apoſtolicall Tradition from a falſe one, which is the tradition of men; I anſwer that a true Apoſtolicall Tradition cometh downe handed by a full unanimous report of all Catholike Nations in all ages atteſted by thyr univerſall practiſe, and uniforme doctrine, what is thus delivered is the Doctrine of the Church diffuſed, and therefore infallible; upō this ground (for other infallible groundes you have none) you receive only ſuch, and ſuch, Scripture for Canonicall, and ſuch, and ſuch copies of the Scripture, for Authenticall. We can therefore, to the full, as well diſtinguiſh true Traditions from falſe ones, or Apoſtolicall Traditions from Traditions of Ordinary men, as you can diſtinguiſh the Authenticall copie of theyr writings from ſuch as are forged or corrupted; for you muſt firſt diſtinguiſh the truth of the Tradition which recommend ſuch bookes unto you, from all falſe Traditions.

THE

THE THIRD POINT.

Of the never fayling of the Church which beeing perpetuall can preſerve perpetuall Traditions Alſo of ſucceſſion of true Paſtors and Profeſſors.

1. IF the Church of Chriſt could fayle, or ceaſe to be, it is evident Tradition might fayle, and not be preſerved in its purity. The true Church is both infallible, as long as ſhe laſts (of which ſee Point 5.) and is allſo ſure to laſt to the end of the world. Yea ſhe is aſſured all this time to have a lawful ſucceſſion of true Paſtors, and under them true Profeſſors of the faith in a vaſt number; find any ſuch Church beſides the Roman, if you can, and I give you leave to call that the true Church. And leſt perhaps the great number of powerfull Texts, which we are to cite, ſhould worke ſmale effect with minds prepoſſeſt with one or two objections to the contrary, we will firſt cleare them, and then paſſe to the manifold cleere Texts which demonſtrate

the true Church at no time to be in a lurking Inviſibility.

2. The prime objection is from the wordes of Elias 1. Kinges 18. 22. *I, even I, only remaine a Prophet of our Lord.* And in the next Chap. v. 10. *I, even I, only am left* which again he repeates v. 14. I anſwer, that, at leſt, he is told preſently by God v. 18. *That there were left in Iſraël ſeven thouſand men, whoſe knees had not bin bow'd before Baal.* And in the former Chapter, it is manifeſt he knew of an hundred Prophets. For v. 13. Abdias told him, *I hidd of the Prophets of our Lord an hundred men by fifty and fifty, in caves.* Wherefore he knew well that there were many faithfull, amongſt whom ſo many Prophets were known to him; yea hence it is cleare that he was not the only Prophet left. Wherefore thoſe words *I only I remaine a Prophet of our Lord* are to be underſtood thus. I, only I, remaine a Prophet, ſtanding openly to oppoſe theyr fury amongſt the Apoſtated Tribes of Iſraël. For Elias knew fullwell that, not all the Children of Iſraël, but only tenne Tribes were faln from God. 1. Kinges 12. He knew allſo that the ſtill faithfull Tribe of Iuda (including Benjamin) afforded Roboam *an hundred and four ſcore thouſand choſen men*, to fight againſt the other revolted tenne Tribes v. 21. which is again repeated 2. Chron. 11. with a notable declaration how much the true Church, even then, flouriſhed in Iuda and Benjamin,

min. Roboam himſelfe building *fifteene cities incloſed with walls*: And (v. 13.) *the Preeſtes and Levits that were in all Iſraël reſorted to him out of all theyr coaſts*. And v. 16. *Of all the Tribes of Iſraël, whoſoever had given theyr heartes to ſeeke theyr Lord God of Iſraël, came into Ieruſalem to ſacrifice and they ſtrengthned the Kingdome of Iuda*. All this Elias knew very well and alſo that which follows, to witt that Aſa reigned over all Iuda in all pietie and peace 2. Chron. 14. And *he built other fenced cities in Iuda*. And v. 8. *Aſa had of Iuda an army of three hundred thouſand and of Benjamin two hundred eighty thouſand. And he defeated tenn hundred thouſand Ethiopians*. And 2. Chr. 17. Ioſaphat (who lived in the day's of Elias) was yet greater then Aſa his Father, both in piety and power. For v. 10. *The Dread of our Lord came about all the Kingdomes of the Lands that were about Iuda Neither durſt they make battell againſt Ioſaphat*. And he built many ſtrong cities, and ſtupendious was the number of his forces v. 14. of Iudath under Abnath *Three hundred thouſand*; and *two hundred eighty thouſand* under Iohanan. *And two hundred thouſand under Amaſias*. And *two hundred thouſand under Ehada* And *two hundred eighty thouſand under Ioſobad* All theſe make *Eleven hundred thouſand and ſixty thouſand ſoldiers. And yet the Scripture ſayth: All theſe were at the hand of the King, beſides others whome he had putt in Walled cities in Iuda*. Behold the Iewiſh Church even at her loweſt ebbe. Chriſt's

Church is the Miſtris and of higher dignity. Wherefore at all times after her beginning, you muſt find me at leſt as many viſible Profeſſors of her doctrine as the Iewiſh Church had in her meaneſt cõditiõ. *For the new teſtamẽt is eſtablished in far better promiſſes.* Heb. 8. 6. As alſo appeares by the texts which here ſhall be cited. All which texts cõvince ſuch a perpetuall cõſpicuous, and viſibly floriſhing ſtate at all times that no church, differing from the Romã, cã be ſhewed to have had any thing like it.

3. The other only conſiderable objection is, that perhapes theſe promiſes, made by God to his Church concerning his allwaiſe protecting her, were made upon this condition, that he would do this, if ſhe ſhould perſever to keep his commandments for ſo all his promiſes to *David*, and *Salomon* are made. I anſwer that it is evidẽt that ſome promiſes which ſeeme made to them, and their poſterityare not to be litterally underſtood of their poſterity according to fleſh, but as they, by grace, be ſonnes of Chriſt, who was the ſonne of David. And diverſe of theſe promiſes are made ſo abſolutly, that abſolutely they admit of no ſuch condition. Take for proof hereof that convincing Text Pſ. 89. 4. *I have made a covenant with my choſen, I have ſworne to David my ſervant, thy ſeed will I eſtablish for ever, and I will build up thy throne to all generations. All which is only verified in Chriſt.* Who, in his Church, *hath givẽ him the ſeate of David his father: and he ſhall reigne in the houſe of Iacob for ever, and of his Kingdo-*

me, there ſhall be no end. As the Angel ſayd Luke 1. 32. After this promiſe of everlaſting perpetuity to his Church, leſt any ony ſhould thinke his promiſes might be made void by any ſins of hers, or to be made only upon condition of theyr walking in his commandments, he addeth in the ſame Pſ. v. 29. *And I will putt him the firſt begotte high aboue the kings of the earth, I will keepe my mercy unto him for ever, and my Teſtament faithfull unto him. I will putt his ſeede for ever, and ever, and his throne as the days of heaven. But if his Children ſhall forſake my law* (this can not be poſſibly, in your doctrine ſpoken of the Elect) *and will not walke in my Iudgments. If they will prophane my Iuſtices, and not keep my commandments, I wil viſit theyr iniquities with a Rod, and theyr ſinnes with ſtripes. But my loving kindneß I will not take away from him; nor ſuffer my faithfulneß to fail. My covenant will I not break nor the thing which is gone out of my Lips. Once I have ſworn in my holy, if I ly to David; his ſeed ſhall continue for ever. And his throne as the Sun in my ſight, and as the Moon perfect for ever.* This Text ſpeakes home to prove what I intēd, to witt, that theſe promiſes, be made upon Chriſt. *The ſon of David the ſon of Abraham* Matth. 1. 1. and, as S. Paul teacheth that only thoſe who believe in Chriſt be the true children of Iſraël, and Abraham, ſo they only be the true children of David, and concerning them is verified the promiſe which (as is here ſayed) for no ſins of theirs ſhall ever be fruſtrated. *Not as though the word of God had takē no effect but*

they that are the Children of the Promiſſe are counted for the ſeed. Rom. 9. 6.

4. And in this ſenſe the Sacred Text ſpeakes 2. Sam. 7. 16. *And thine houſe and thy Kingdome ſhall be eſtablished for ever before thee, thy throne ſhall be eſtablished for ever. According to all theſe wordes did Nathan ſpeake to David.* So Pſalm. 72. 5. *They ſhall feare thee, as long as the Sun, and Moone endure through out all generations. He ſhall have dominion allſo from ſea to ſea, and from the River to the ends of the Earth.* In whom can theſe Texts of Scripture be verified but in Chriſt ever raigning in his Church diffuſed, even in a floriſhing condition, over the face of the earth. According to what is ſayd Luke 1. 32. *The Lord God ſhall give him the throne of his father David. And he ſhall reigne over the houſe of Iacob* for ever (by having ſtill the Kingdome of his Church, conſiſting of thoſe true Iſraëlits of whom S. Paul ſpoak) *and of his Kingdom* or Church) *there ſhall be no end.*

5. Iſaias every where is very full to this purpoſe. Chap. 49. v. 14. *And Sion ſayd, our Lord hath forſaken me, and our Lord hath forgotten me Why, can a woeman forget her infant, that ſhe will not have pitty on the Sonne of her wombe? And if ſhe ſhould forgett, yet I will not forgett thee. Behold I have written thee in my handes.* And again Ch 54. v. 9. *As in the day's of Noë is this thing to me, to whome I ſwore I would bring in no more the waters of Noë upon the earth*

ſo

ſo have I ſworne not to be angry with thee, nor to rebuke thee. For the mountaines ſhall (ſooner) be moved, and hills tremble. But my mercy ſhall not depart from thee, and the covenant of my peace ſhall not be moved, ſayd our Lord, thy Miſerator. Poore litle one, ſhaken with tempeſt, with out all comfort, behold I wil lay thy ſtones in order, and will found thee in Saphires, and I will put the Iaſpar ſtone for thy munitions & Again Ch. 60. v. 15. I will make thee the pride of worlds, a Ioy unto generation, and generation. (v. 18.) Iniquity ſhall be no more heard in thy land, waſt and deſtruction in thy borders, and ſaluation ſhall occupy thy walls, and prayſe thy gates. Thow ſhalt have no more the Sunne by Day, neither ſhall the brightneſſ of the Moon illighten thee (theſe are to meane lightes for thee) but the Lord ſhall be to thee an Everlaſting light, and thy Lord God for thy glory. Thy Sunne ſhall go down no more, and thy Moone ſhall not be diminiſhed, becauſe the Lord ſhall be unto thee an euerlaſting light and the dayes of thy mourning ſhall be ended. Again Ch. 61. 6. You ſhall eate the ſtrength of Gentils, and in theyr glory You ſhall be proude Everlaſting Ioy ſhall be to thē. I will give theyr worke in truth and make a Perpetuall Covenant with them. And they ſhall know theyr ſeed in the Gentills. Al that ſhall ſee them ſhall know that theſe are the ſeed which the Lord hath bleſſed. Again (62. 3) Thou ſhallt be a crowne of glorie in the hand of our Lord, and the Diademe of a Kingdome in the hand of thy God. Thou ſhalt no more be called forſaken, and thy land ſhall be called no more Deſolate. But thou ſhalt be called my will in her,

ãd thy lãd inhabited becauſe it hath well pleaſed our lord in thee, and thy land ſhall be inhabited. Thy God ſhall rejoyce upõ thee upõ thy walls Ieruſalẽ I have placed watchmẽ all the day and all the night: for euer they ſhall not hold theyr peace. See here the continuall viſibility of the church in her watchmẽ and Paſtours; of which conſequently there muſt be a perpetuall ſucceſſiõ. And v. 8. *Our lord hath ſworne by his right hand, and by the arme of his ſtrenght, if I ſhall give thy wheate any more to be meate to thy enimies, and if the ſtrãge Childrẽ ſhall drinke thy wine.* And he concludeth v. 12. *Thou ſhalt be called a citty ſought for and not forſaken.* That the true Church allſo ſhall have a perpetuall ſucceſſiõ of Prieſts and Levites is cleerly expreſſed in the laſt chapter of Iſaias in wich after the Prophet had named *Africa, Lidiã, Italy, Greece,* and the *Ilands afarr of* he addeth v. 21. *And I will take of them to be Prieſts and Levites ſayth our lord, for as the new heavẽs, and the new earth which I make to ſtand before me, ſo ſhall ſtãd the ſeed of your name.* Note that theſe *Levites* be now not by birth but by electiõ ordeyned to be ſuch out of ſeverall coũtries, *Italy Greece,* and other Ilãds, which names your bible avoids to trãſlate.

6 S Ieremy is no leſſe copious C. 30. v. 11. *Though I make a full end of al natiõs yet I will not make a full ẽd of thee, but I will correct thee in meaſure.* The church indeed may be chaſtiſed for a while, but never be brought to conſũmatiõ. For C. 31. 35. *Thus ſayth our lord that giveth the Sunn for the light of the day, the order of the moone and the ſtarrs for the light of the night*

&c. If theſe laws ſhall faile before me (ſayth our lord) thē alſo the ſeed of Iſraël ſhall faile frō beeing a natiō before me for ever. If the heavēs aboue ſhall be able to be meaſured, and the fūdatiōs of the earth to be ſearcht out, I alſo will caſt away al the ſeed of Iſraël. Again C. 32. 38. *And they ſhall be my people and I will be theyr God, and I will give thē one heart, and one way, that they may feare me all days, and it may be well with thē, and with theyr childrē after thē. And I will not ceaſe to doe thē good. And I will make an Everlaſting covenāt with thē. And I will giue my feare in theyr heart that they may not reuolt frō me.* Again C. 33. 14. *Behold the days will come ſayth our lord, and I will rayſe up the good word, that I haue ſpoakē to the houſe of Iſraël, in that time I will make the ſpring of Iuſtice to budd forth unto Dauid, and he ſhall doe Iudgmēt and Iuſtice on the earth. This ſayth our Lord, there ſhall not fayle of Dauid a man to ſitt upon the throne of the houſe of Iſraël* (Chriſt muſt ſucceſſively have his vicar or vicegerēt in al ages) *ād of the prieſts ād leuites theyr ſhall not fayle before my face a mā to offer holocauſtes and to burne ſacrifices and to kill victimes all days.* Behold a ſucceſſiō of lawful Prieſts ſtill offering ſacrifices, expreſſed by the Prieſts and ſacrifices as were then only known. Again it followeth, *and the word was made to Ierimy ſaying if my covenāt with the day cā be made voide, alſo my covenant may be made voide with Dauid my ſeruāt, that there may be not of him a ſonne* (a vicar or vicegerēt) *to reigne in his throne, ād the leuites ād prieſts my miniſters. yea* v. 22. *euē as the ſtars in heauēcā not be nūbred, ād the ſād of the ſea be mēſured*

ſo will I multiplie the ſeed of David my ſervant and the Levites my Miniſters. Whence it is evident that the number of lawfull Prieſts by lawfull miſſion, and ordination ſhall not only never fayle, but allſo never fayle *to be a great number.* There followeth again in the ſame Chapter the former Covenant repeated once more.

7. Ezechiel allſo ſpeakes very home Ch. 34. 22. *I will ſave my flock and it ſhall be no more into ſpoyle and will rayſe up over them one Paſtour who ſhall Leade them; my ſervent David he ſhall ſeed them and he ſhall be theyr Paſtour, And I the Lord will be theyr God and my ſervant David the Prince of them,* And v. 28. *And they ſhall be no more a ſpoyle to the Gentills.* Againe Ch. 37. v. 23. *Neither ſhall they be polluted any more in theyr Idolls and I will cleanſe them and they ſhall be my people and I theyr God and my ſervant David King over them and theyr ſhall be one Paſtour over them all: They ſhall walke in my Iudgments and they ſhall keepe my commandments; and they ſhall doe them, and they ſhall dwell on the Land which I gave to my ſervant Iacob; themſelves and theyr Children and theyr Childrens Children, Even for Ever. And David my ſervant Prince for ever. And I will make a peace to them, an Everlaſting Covenant ſhall be to them, and I will found them, and will multiply them, and will give my ſanctification in the middeſt of them for Ever,* & and the very laſt verſe of the laſt Chapter. *The name of the Citty from that Day: Our Lord there.*

8. Clearly

8. Clearly alſo Daniel Ch. 2. v. 44. *In the days of thoſe Kingdomes the God of heaven ſhall rayſe us a Kingdome that ſhall not be diſſipated for ever* (But ſtill continue in quality of a *Kingdome*) *and this Kingdome ſhall not be delivered to another people, and it ſhall conſume all the* (Idolatrous) *Kingdomes, and it ſhall ſtand for ever,* in quality of a *Kingdome.*

There is litle need to paſſe to the New Teſtament the old ſufficing, if any thing will ſuffice. Of Chriſts Goſpell S. Paul ſays 2. Cor. 4. 3. *If our Ghoſpell be hid it is hid to them that are loſt.* Either you muſt confeſſ your ſelves loſt men, or you muſt ſay that at no Time Chriſts Ghoſpell lay hid ſo as you could not tell who profeſſed it. I inſiſt not in the known places, as, that the Church Matth. 16. 18. *Is built upon a Rock & that the Gates of Hell ſhall not provaile againſt it.* Again it is evident that ſhe muſt ſtill be viſible in all ages that we *may ſtill* at any time *Tell the Church* and *heare her.* Matth. 18. 17. and be ſtill *fedd by her* Doctrine and Sacraments. For theſe be the two eſſentiall markes of a true Church as Proteſtants ſay. Hence Epheſ. Chap. 4. v. 11 *He gave ſome Apoſtles, ſome Prophets, and other ſome Evangeliſts, and other ſome Paſtors and Doctors &c. untill we meete al in the unity of faith,* which will not be till the worlds end. *Theſe be the light of the world, ſtill ſett upon the candleſtickes never hidd under a buſhel.* Matth. 5. 14. A Cittie upon a hill ſtill to be ſeen. *And though the muſtard ſeede was the leſt*

at the beginning, yet in the growing it proves a Tree, and all fowles repaire to it. Matth. 13. 32. Yea this muſt be a Church perpetually continuing in ſuch reverence to our B. Lady that her words muſt be fullfilled Luc. 1. 48. *All generations ſhall call me bleſſed.* And v. 33. *Her Sonne ſhall reigne in the houſe of Iacob for ever, and of his Kingdome there ſhall be no end.* And ſo himſelfe ſayth to his Apoſtles Matth. 28. 20. *Behold I am with you all Days even to the conſummation of the world.* His Apoſtles were not to be in the world *even to the end of the world.* The promiſe therefore is, to be with them, in the perſons of ſuch as ſhould ſucced them in teaching, and preaching, &c. Again in the like ſenſe he ſayth Iohn 14. 16. *And he will give another Paraclete that he may abide with you for ever.*

All theſe Texts demonſtrate what we have undertaken to prove. And hence it doth unavoidably follow that the Church muſt in all ages have a continuall ſucceſſion of true Preachers of the word of God, and true adminiſtration of Sacraments, for theſe two things (even according to the 39. Articles of the Church of England) are the two eſſentiall ſignes or notes of a true Church, which muſt ever accompany her in all ages. And if a Church be (as S. Cyprian ſayth) *a flock adhering to her ſhepherd*, then as in all ages there is a flock of Chriſt, ſo there muſt be a ſhepherd, to whom this flock may and muſt adhere. And therefore

fore a lawfull ſucceſſion of true Paſtors muſt needs in all ages be found in the Church, at leſt without any conſiderable interruption. And this is expreſſed in ſeverall texts here cited. Now ponder that this is to be found in no Church but the Roman. See more the next Point.

THE FOVRTH POINT.

Of the vniverſality, and vaſt extent of this perpetuall Church, which alſo muſt be the converter of Gentiles. This no Church, differing from the Roman, ever was.

1. IF the Church were to remaine perpetually in any very ſmall extent, or bigneſſe, perhaps we might heare litle newes of her in ſome ages, But te true Perpetuall Church (foretold to be in all ages in the Texts now cited) is likewiſe in Scripture, no leſſe clearly foretold to be in all ages, ſo univerſally ſpread, ād ſo viſibly numerous, that the very recitall of theſe Texts is enough to put quite out of countenance any other Church, but the Romane, eſpecially being that this true Church is ſo manifeſtly ſaid to gaine this her vaſt extent by the multitude of Gentiles, which ſhe is

to convert to her. A thing which evidently must be verified in the true Church, and yet is is evidēt that this only is verified in the Roman Church; that is, no Church (but such as was ioyned to her in communion) euer converted any one parish of Gentiles.

2. The Texts which evidence this vast extent of the true Church are Gen. 13.16. *I will make thy seed as the dust of the earth*: And C.15. v.5. *Looke up to heavē and number the stars if thou canst. And he sayd to him, so shall thy seed be.*. Again Chap. 22. 16. *By my owne selfe I have sworne sayth the Lord I will blesse thee, and I will multiply thy seed as the stars of heaven and as the sand that is by the sea. And in thy seed shall be blessed all Nations of the earth.* Now Saint Paul tells us. (Romans 9. 8.) *Not they that are the Children of the flesh* (of Abraham) *they are the Children of God; but they that are the Children of promise, are esteemed for the seed.* And if still you contend that these Texts are only for the Iewish Church; you must also remember that Christs Church is the Mistris, she the Handmayd and that as S. Paul sayes. *The new Testament is established in farre better promises.* Hebr. 8. 6. And must florish farre more then ever the Iewish Synagog did. Hence Apoc. 7. 5. S. Iohn after *twelve thousand of every Tribe of Israël were signed saw a great multitudes which no man could number of all nations Tribes peoples and tongues.* But let us goe on.

3. David

3. David Pſal. 2. 8. *Aske of me and I will give thee the Gentills for thy inheritance and thy poſſeſſion to the end of the earth.* Pſal. 22. 27. *All the ends of the earth ſhall remember and be converted to our Lord. All the Kindreds of the nations ſhall adore in his ſight.* Again Pſal. 72. 7. *In his* (Chriſts) *dayes ſhall the righteous florish ſo long as the Moone endureth. And he ſhall rule from ſea to ſea, and from the River even to the ends of the round world. Yea all the Kings of the earth ſhall adore him: and all nations ſhall ſerve him.* Pſal. 98. 3. *All the ends of the earth have ſeene the ſaluation of our God.* Of what Church is this true beſides the Roman?

4. In this point of the multitude of Gentiles to be converted none more eloquēt and copious then the Prophet Iſaias Chap. 2. v. 2. *And in the later dayes* (the new Teſtament is called the laſt houre 1. Io. 2. 18.) *the mountaine of the houſe of our Lord ſhall be prepared in the topp of mountaines and all nations ſhall flow unto it: and he ſhall judge the Gentills &c.* Again Ch. 49. v. 1. *Liſten, ô you Ilands, and attend you people from afarr.* And then v. 6. *It is a ſmall thing that thou ſhouldeſt be my ſervant to rayſe up the Tribes of Iacob, and to convert the Dreggs of Iſraël* (it is too too poore a thing for Chriſt to be authour of ſo ſmall a Church as the Iewiſh Church was) *Behold I have given thee to the light of the Gentills, that thou mayeſt be ſaluation even to the fartheſt part of the earth. Kings ſhall ſee, and Princes*

 ariſe,

ariſe, and adore for our Lords ſake. Behold theſe ſhall come from farr, and behold they from the north, and the ſea; and theſe from the ſouth country. Lift up thy eyes round about and ſee all theſe are gathered togeather, thy are come to thee. And v. 19. *Thy deſarts, and thy ſolitary places* (in which no body before ſerved God) *and the land of thy ruine, ſhall now be ſtraite, by reaſon of the inhabitants. And yet ſhall the Children of the Barrenneſſe ſay in thine eares. The place is ſtraite for me, make me ſpace to dwell.* Then v. 22. *Behold I will lift up my hands to the Gentills, and to the people I will exalt my ſignes. And they ſhall carry thy Sonns in theyr armes, and thy Daughters upon theyr ſhouldiers. And Kings ſhall be thy nurcing fathers, and Queenes thy Nurſes. With a countenance caſt downe to the ground they ſhall adore thee, and they ſhall licke up the duſt of thy feet* (Kings proſtrating themſelves at the feet of Chriſts Vicar, and kiſſing them.) Again Chap. 54. 2. *Enlarge the place of thy tents and ſtreetch out the ſkinns of thy Tabernacles; for thou ſhalt penetrate to the right hand, and the left. And thy ſeed ſhall inherit the Gentills, and ſhall inhabite the deſolate Cities.* Here note that theſe things were ſpoken to the Iewiſh Church, telling her how much the future glorie of Chriſts Church ſhould exceede her, and ſo to her the Prophet ſayd in the firſt verſe. *Fayſe ô barren woeman which bareſt not, ſing prayſe, and make joyfull noyſe becauſe many are the Children of the deſolate* (Gentills) *more then of her that hath a husband.* To

witt the Synagogue to which he had been ſo long eſpouſed. So that it is flatly againſt Scripture to make the Church of Chriſt at any time ſo barren, as the Synagogue was in the dayes of Elias. Although even then ſhe had in the field farr above an eleven hundred thouſand men: beſides many thouſands of ſoldiers in her walled Cities as we ſhewed Point 3. n. 2. much more is it againſt Scripture to make her ſo litle as not to be viſibile or known. And therefore again Ch. 60. v. 1. *Ariſe be illuminated Hieruſalem becauſe thy light is come, and the glorie of our Lord is riſen upon thee. Gentills ſhall walke in thy light, and Kings in the brightnes of thy riſing. Lift up thine eyes, and ſee round about: all theſe are gathered togeather, they are come to thee. Thy ſonns ſhall come from a farr, and thy daughters ſhall riſe from thy ſide. Then ſhalt thou ſee, and abound, and thy heart ſhall be enlarged, when the multitude of the ſea ſhall be converted to thee. The ſtrenght of the Gentills ſhall come to thee the inundation of Camells ſhall couer thee.* v. 10. *The Children of ſtrangers ſhall build thy walls and theyr Kings ſhall miniſter to thee, and thy gates ſhall be open continually,* (never ſhalt thou be inviſible for) *day and night they ſhall not be ſhutt that the ſtrenght of the Gentills may be brought to thee for the nation and the Kingdomes that ſhall not ſerve thee ſhall perish.* What nations can ſerve (yea, and be bound, under paine of periſhing, to ſerve) an inviſible church? again v. 15. *I will make thee an eternall excel-*

lency a joy unto generation and generation and thou shalt suck the milk of Gentills, and thou shalt be nourished with the teate of Kings. Again Ch. 62. v. 2. *And the Gentills shall see thy Righteousnes and all the Kings thy glory.*

5. Ieremie allso every where fully. Chap. 30. 19. *I will multiplie them and they shall not be few, and I will glorifie them and they shall not be small.* Christs Church still shal ever containe a vast number of people. Again 31. 34. *And a man shall no more teach his neighbour and a man his brother saying know our Lord for all shall know me from the lest of them to the greatest, sayth our Lord Thus sayth our Lord that gives the Sun for the light of the day, the order of the Moone and Starrs for the light of the night. If these laws shall faile before me, sayth our Lord, then allso the seed of Israël shall faile that it be not a nation for ever before me.* This text cometh convincingly home to prove that this universality, shall be perpetuall, and no more faile in any age then. the light of the Sunne and Moone. As long as they last, this Church shall be a flourishing *Nation for ever.* For again v. 37 *Thus sayth our Lord. If the heavens shall be able to be measured, and the foundations of the earth beneath to be searched out, I allso will cast away all the seed of Israël.* And then in a Metaphore of a Citie built upon hills, farr distant from one another, he sayes this so vastly extended Citie *shall not be plucked up, and it shall no more be destroyed for ever*, which is a

gallant

gallant expreſſion of the perpetual univerſality of the Church, for ever retainmg a vaſt great extent in any ages whatſoever. The ſame follows Ch. 33. v. 20. *Thus ſayth our Lord: if my covenant with the day can be voide, and my covenant with the night, that there be no day, nor night in theyr time, allſo my covenant may be made voide with David my ſervant, that there be not a ſonne of him to reigne in his throne, and Levits and Prieſts my Miniſters. Even as the Starrs of heaven cannot be numbred and the ſand of the ſea be meaſured, ſo will I multiplie the ſeed of David my ſervant, and the Levits my Miniſters.* Now if the number *of Prieſts*, Paſtours and Teachers, ſhall be ſo great at all times, how great, att all times, and how exceeding viſible, muſt be the number of the people who are viſibly to be ruled, fedd, and taught? And yet again v. 25. *If I have not ſet my covenant between night, and day, and laws to heaven, and earth, ſurely I will allſo caſt of the ſeed of Iacob, and of David my ſervant that I take not of his ſeede Princes of the ſeede of Abraham, Iſaac and Iacob.* Theſe *Levites* and Prieſts ſhal not be ſo by birth, but they ſhall be taken out of *Italians, Africans, Grecians*, the Ilands, as Iſaias ſayth in his laſt Chap. v. 21. Though your Bible did not interpret the Hebrew names of the Countries. Theſe Texts then manifeſtly tell the perpetuall ſucceſſion of Prieſts, and Paſtours in Chriſts Church ſo that we are no leſſe aſſured of haveing lawfull *Princes* in the Church,

lawfully ſtill governing the ſame, then we are aſſured of haveing night, and day, and the heavens moveing above us, and the earth ſtanding under us. A point much to be noted: yet we may confidently ſay no Church, no Church, but the Roman can doe this.

6. Ezechiel Chap. 17. 22. *Thus ſayth our Lord. And I will take the marrow of the high Cedar, and will ſet it and will plant it upon a mountaine, a mountaine high, and eminent. On the high mountaines of Iſraël will I plant it, and it ſhall ſhoote forth into a budd, and ſhall yeild fruit, and it ſhall be into a great Cedar and all Birds and every foule ſhall dwell under the ſhaddowe of the boughes thereof, and ſhall there make theyr neſts.* Behould Chriſts Church, which in her beginning was but a ſmall graine of muſtard ſeede, now growne up to the greatnes of ſuch a Cedar as this is. And not growne, and growne, untill at laſt ſhe was growne quite invisible. Memorable is that Text Chap. 36. 25. *And I will powre out upon you cleare water, and you ſhall be cleanſed from all your contaminations, and from all your Idolls will I cleanſe you and give you a new heart, and will put a new ſpirit in the middeſt of you and will* (by my grace) *make that you ſhall walke in my precepts and keepe my judgments and doe them.* (Before we goe farther I pray take ſpeciall notice, that the Church by the grace of Chriſt, is freed from feare of being abandoned, becauſe ſhe did at any time grow to forſake Gods judgments,

judgments, for he will ſtill give her grace to keepe them) *In that day, that I ſhall cleanſe you from all your iniquities, and ſhall make the Cities to be inhabited, and ſhall repaire the ruinous places and the deſert land ſhall be tilled; and they ſhall ſay:* This land untilled is become a garden of pleaſure. And v. 37. *I will encreaſe them, with men like a flock as the flock of Hieruſalem in her ſolemne feaſts* (in which feaſts many thouſand men, gathered out of every howſhold of that nation, did uſe to goe up to Hieruſalem) *ſo ſhall the deſert Cities be full of flocks of men.* How can univerſality, and a moſt viſible numerofity be more fully expreſſed; when even the deſert places, ſhall be filled, as Hieruſalem was thronged, and crowded in the ſolemnityes thereof? *Daniel Chap. 2. v. 35.* makes the Church of a litle ſtone grow into a mountaine filling the whole earth; how ridiculouſly then do you tell me you can ſcarce ſee it for this 1000. yeares before Luther.

7. Micheas Chap. 4. 1. *And it ſhall be in the later end of the dayes* (1. Io. 2. 18. the time of the new Teſtament is called *the laſt howre*) *there ſhall be the mount of the howſe of our Lord prepared in the topp of mountaines, and high above all the hills* (what more viſible?) *and people ſhall flow unto it, and many nations ſhall haſten, and ſhall ſay: Come let us goe up to the mountaine of our Lord, and to the howſe of the God of Iacob &c.* And v. 7. *I will make her that laboured into a mighty nation, and our Lord will reigne*

over them from this time, now and for ever. So that *from this time now, and for ever* the Church was promised still for all ages to be a *mighty*, or *strong nation*. Never a small invisible unknowne company.

8. Zacharias Chap. 14. v. 8. *And it shall be in that day, liveing waters shall issue forth of Hierusalem: halfe of them to the east sea, and halfe of them to the last sea; in summer and winter shall they be, and our Lord God shall be King over all the earth: and in that day shall be one Lord, and his name shall be one.* And by and by, he tells us at large, even to the end of the Chapter, how all nations shall be accursed that come not up to adore in his Church. A manifest signe of her pepetuall purity in Doctrine. For how would God lay such curses, ad plagues upon men for refusing to follow the Church erring.

9. Malach. Chap. 1. 11. tells us the Church shall be extended as farr as the sun beames among the Gentills. *From the rising of the sun, even to the goeing downe thereof great is my name among the Gentills, and in every place there is sacrificing, and there is offered a cleane oblation, because my name is great among the Gentills sayth the Lord of Hosts.* Behould the true Church, all the world over, offering a pure, and gratefull sacrifice.

10. The places of the new Testament are more knowne, as that the Church by reason of her continuall universality is *A Citie upon a Hill*, still to be seene from all places. A Candle upō a candlestick,

leſtick, as well ſeene to the whole world as a cãdle to the whole Roome in which it burnes. The Apoſtles are ſent to *preach to all Nations*. The litle *muſtard ſeed* grows to be the higheſt of all plants, like the Cedar in Ezechiel chap. 17. 22. S. Peters nett is even broken with the taking of fiſh &c. But becauſe the new Teſtament writes no farther then the Acts of the Apoſtles, and contained but ſmall part of them, the ſubſequent converſion of the multitude of Nations, of the ſtrenghth of Gentils, and of all the Kings of the earth (as the above cited Texts declare) is to be taken out of hiſtorie, in which manifeſtly the truth of all that was foretold doth appeare. But all this wholy and intirely, was performed by the Roman Church onely, that is, by ſuch as have beene knowne to have joyned in Communion with her. If you ſay the Roman is not the true Church, heere foretold by the Prophets, then I pray ponder well, how impoſſible it is for you upon earth, to find any other Church, to which thoſe manifold Prophecies, with any ſhew of probality, can be applied.

THE

THE FIFT POINT.

Of the infallibility of the Church and consequently of her fitnes to be judge of controversies.

1. NOte that in two manners or wayes things of beleefe, and practice may be delivered by a community. The firſt is, whē ſuch things, once received by the ſayd Community, are perpetually retained by the ſame in all places by the publick practice, and alſo, upon all occaſions, taught by word of mouth, and expreſſed in written bookes. Thus our common law in England (though never written by any lawmaker) is notwithſtanding by dayly practice, moſt faithfully kept, and hath been ſo for ſo many hundred yeares by the whole Nation diffuſed. And in this manner the Church diffuſed keepeth in perpetuall practice, and delivereth to her children, as infallible truth what was firſt delivered unto her, by commiſſion from God either in writing, or by word of mouth. The other way of making and delivering Laws is to call togeather the repreſētative body of the Community. So here in England our ſtatute laws are made, not onely by the King, nor onely by the Parlament but by the order both of King and Parlament. And what is thus enacted is the decree of the Nation

tiõ representative. Now as the representative of our nation is the King and Parlament; so the Church Representative is the chiefe Pastour thereof togeather with a Lawfull generall Councill. And the definitions, and decrees set forth by their authority, be called the definitions, and the decrees of the Church Representative. All such definitions we Romã Catholicks hold infallible. Whither the definition of a Councill alone, defining without their chiefe Pastour, or the definitions of the chiefe Pastour alone, defining without a Councill, be infallible, or no, there be severall opinions amongst us; in which we do and may varie without any prejudice to our Faith, which is not built upon what is yet under opinion, but upon that which is delivered as infallible; and we all unanimoully hold that to be so, which the universall Church Representatiue, consisting joyntly of the chiefe Pastour of the sayd Church voting in, and with a Generall Councell; not that this Representatiue made wholy of men, is not, of its owne nature, subject to errour. For this we never affirme. And so our adversaries say nothing at all to the purpose, whilst they labour to proue this. Let thé disproue, if they can (and that out of Scripture alone) that which we say, to witt: that this Church Representatiue is infallible meerly, and purely by the special assistance of the Divine Provedence, always affording to his Church a sufficient measure of the

spirit

Spirit of truth to lead her into all truth. And that he is ever ſo ſurely reſolved to do this that no ſinns of his Church ſhall ever hinder him from doeing of it, as is moſt expreſſly delivered by God himſelfe, *Pſalm.* 89. in the words cited by me at large *Point* 3. *n.* 3. Which place the Reader ſhall find moſt convincing to prove, that notwithſtanding all the ſinns that ſhall euer happen in his Church, the ſunne and moone ſhall ſooner faile then God will faile to provide a ſucceſſour in Chriſts throne, to governe his Church in the profeſſion of truth, ſo as *his faithfulnes ſhall not faile nor none of his words be fruſtrated*, which you ſhall ſee delivered again and again in the enſueing places of Scripture. All which (to the number of thirty) I gather to fully, becauſe the Proteſtants exclaime againeſt nothing more then the Churches claime to infallibility, which D. Ferne calls. *The very bane of Chriſtendome* though it be the very ground worke of Chriſtianity. For all interpretation of Scripture is fallible, if the interpretation of the Church be fallible, euen then, when ſhe hath carefully conferred Scripture with Scripture.

2. And to avoide confuſion, I will divide theſe thirty Texts, into theſe three ſeverall ſorts. *The firſt ſort* ſhall containe eyther ſuch as command vs abſolutly to follow, and obey the Church, in ſuch a māner as would wholy misbeſeeme God to commaund vs, if he could thruſt errours vpon vs for

Divine

Divine verities, or ſuch Texts, as theach vs to relie more vpon the Church then could prudently be done, if ſhe could teach errour. *The ſecond ſort* ſhall containe a multitude of ſuch glorious expreſſions made every where of the Church, as would be moſt emptie and truthleſſe if the Church ſhould ever prove a Miſtris of errours and preſſe them on her children for Divine verities. *The third and laſt ſort* ſhall be ſuch Texts as plainly affirme Truth to be ſtill taught in the Church, and to be intailed vpon her, promiſing ſhe ſhall not revolt from it, but ſtand ſtill a true piller and ground of Truth.

3. *Of the firſt ſort of Texts* we haue theſe by which eyther God commaundes vs vniverſally to follow his Church, or ſpeakes that of his Church, which could not be delivered as it is, if this Church could erre, For example: how could God glorie in the multitude of ſuch as follow his Church, if, by ſo doeing, they ſhould be led into errour. And yet *Iſaias* 2. God ſeemes to glorie in the multitude of thoſe who confidently reſort to the Church, as to a Miſtris of aſſured Truth, to be inſtructed by her ſaying v. 3. *Let us goe vp to the mountaine of our Lord, and he will teach us his wayes and we ſhall walke in his pathes, and he ſhall judge among the nations.* Behold Chriſt erecting a Court or tribunal in his Church *to judge amõg natiõs* ād decide all their cõtroverſies, which muſt needs ſuppoſe obedieñce to be yeilded to this judgmẽt. Yea the ſame Prophet adds c. 54. v. 17. that *No weapon that is formed againſt thee ſhall*

prosper: and every tongue resisting thee in judgment thou shalt condemne. And the Prophet there from the beginning manifestly speakes of Christs Church. *Thirdly.* Isaias Ch. 60. 12. *The Nation and Kingdome that will not serve thee, shall perish.* Vnder paine *of perishing* the Church must be obeyed. Whence. *Fourthly*, Ezech: c. 44. v. 23. *They* (that is the Priests) *shall teach the people what is between a holy thing, and a thing polluted, and the difference between cleane, and vncleane. They shall shew them, and when there shall be controversie, they shall stand in judgment, and shall judge according to my judgments.* This being their office, the peoples office must needs be, not to judge them, but obey them.

4. Whence. *Fiftly.* Christ (Matt. 18. 17.) commands all to obey the Church vnder paine of being held here on earth, as *Publicāns and Heathens*, and of having this sentence ratifyed in heauen. *Tell the Church*, sayth he, *and if he will not heare the Church let him be vnto thee as a Heathen, and a Publican. Amē I say vnto you whatsoever you shall bind on Earth, shall be bound in heaven, and whatsoever you shall loose vpon earth, shall be loosed also in heaven.* Here you see obedience to be yeilded vnder paine of being held *as a Publican or an Heathen*, and this sentence to be ratified in heaven. Now if the Church could erre in theaching (for example) that Christ is truly present in the Sacrament, and hence oblige all to adore him there in, as much as they adore him in heaven;

heauē: and could oblige them to this vnder paine of being held as Publicans and Heathens, ād held ſo as well in heaven, as vpon earth; ſurely this cānot be an errour. For then in heaven this ſentence would never be ratified. And tell me not, that this texts ſpeakes of private differēces betweene brother, ād brother, though I denie not but this is alſo true, in ſuch differences as belong to the Court or Tribunall of the Church: yet hence evidently follows, that this Text doth much more concerne thoſe differences in point of Religion, between brother, and brother. Both becauſe theſe doe more properly belong to the Court of the Church, and to her Tribunall: as alſo becauſe when ſcandal, and offence is giuen to our brother in point of hereſie, tending to the ſeduction of his ſoule; our brother ſeeing this ſoule-murthering ſinne broached to his owne ruine, ād to the eternall ruine of his brother, hath farre greater reaſō in this caſe, thē in any other, *to tell the Church* his mother, to whome, in this difference, aboue all other *differences*, it properly belongeth to looke to the ſafety of her childred. For this is an offēce, ād ſcandal to the whole brotherhood of all Chriſtianity. Therefore, in theſe points of higheſt concernement, we are moſt bound to *heare the Church* vnder paine of being accounted *Publicans* and *Heathens*, and of haueing this heauie ſentence *ratified in heauen*.

5. Sixtly, Matt. 23. 1. Then Ieſus ſpake to the

multitudes and to his Diſciples: ſaying. *Vpon the chaire of Moyſes haue ſitten the Scribes and Phariſes* (by which ſitting, with lawfull ſucceſſion, they as wicked as they were, are knowne to be lawfully authorized Prelats) *all therefore whatſoever they ſhall ſay unto you obſerve, and do.* Behold here a precept of obeying in *all whatſoever.* And therefore behold a precept, which could not be giv̄e, if that, which is delivered by publicke authority of the Church, were not ſecured from error in *all whatſoever.*

6. *Sevently.* The firſt and beſt Chriſtians did practically acknowledge theyr beleefe of the infallibility of the Church. For, to have a deciſion of the moſt important Controverſies (Act. 15.2.) *they appointed Paul and Barnabas to go up, and certaine others of the reſt, to the Apoſtles, and Prieſts unto Hieruſalem upon this queſtion.* And the Church aſſembled the firſt Councill, in which, though this Councill were aſſiſted with the Holy Ghoſt; yet *there was made a great diſputation.* v. 7. And then the definition of the Church came forth in theſe words, *It ſeemeth good to the Holy Ghoſt, and us.* v. 28. Other lawfull Councills, knowing the Holy Ghoſt allſo promiſed to them do vſe to ſet forth theyr definitions with the ſame words, and this moſt agreable to Scripture. For Iohn 15. v. 26. *When the Paraclete cometh, whom I ſhall ſend from my father, the ſpirit of truth, he ſhall give teſtimonie of me, and you ſhall give teſtimonie.* Marke this conjunction of

(he)

(he) and (you.) He the *the ſpirit of truth*, and *you* Governers of my Church; ſo that you in giveing teſtimony may freely ſay. *It ſeemeth good to the Holy Ghoſt, and us.*

7. *Eightly.* It is cleere out of Scripture that the firſt Chriſtians were ſo fully poſſeſſed with the beleefe of the infallibility of the Church, that they would beleeve nothing but what thy knew conformable to her doctrine. S. Paul was a Scripture-writer, and ſo great an Apoſtle, and yet he ſayeth of himſelfe Gal. 2. 1. *Then after fourteene yeares I went to Hieruſalem again* (not meerly to ſatisfie a vaine fancie of ſome particular men: but) *I went up according to revelation, and conferred with them the Ghoſpel, which I preach among the Gentills. But* (I conferred) *ſeverally* (*or a part*) *with them that ſeemed to be ſomething, leaſt perhaps I ſhould runn, or had runn in vain.* So that he thought all his *fourteen yeares* preaching, and allſo his future preaching might come to be *in vaine*, vnleſſe, even his doctrine were made known to be approved by the Church, as wholy conformable to the Church. So much, in theſe goulden dayes, were the firſt Chriſtians taught to relye vpon the Church; which had been imprudence, if ſhe had been fallible. Yet we muſt not thinke that then they did apprehend, that the approbation of the Church did adde any degree of truth to his doctrine, as it doth not add any degree of truth to the Scripture, or

pretend to have power to change, or correct true Scripture. And ſo S. Paul ſayth, v. 6. *For to me, they that ſeemed to be ſome thing, added nothing.* For as the touchſtone adds no value to the gold, but onely evidently manifeſteth which is true gold, which not: ſo the Church, as then, did only manifeſt infallibly the truth, of what he had preached. So allſo the Church, as now, doth only manifeſt to vs, that ſuch, and ſuch Bookes be the true word of God, ſuch, and ſuch be not; ſuch be true copies, ſuch not &c. But the word of God hath its true worth from it ſelfe, and not frō the Church, as the gold hath its being true gold from it ſelfe and not from the touchſtone. So when Catholiques ſay with S. Aug. Cont. Epiſt. fundam. c. 5. *I would not beleeve the Ghoſpell unleſſe the authoritie of the Church moved me*, they doe not meane, that the Church can adde, or take away from the truth of any true Scripture; but they meane, that, by her definition, as by a Sure touchſtone, it is now manifeſtly aſſured vnto them, that ſuch a booke is true Scripture, and ſuch not. And as the orall preaching (even of ſuch an Apoſtle as had been a Scripture writer) might have been *in vain*, without this approbation; ſo allſo might his writings have been in vaine. Whence we ſee that his Epiſtle vnto the Hebrews was not known or acknowledged as Gods word, vntill the Church approved it. If the Scripture writer himſelfe teacheth *in*

vaine

vaine without this approbation, much more will his writings teach in vaine.

8 *Ninthly*. The Church is to be followed by vs as an assured approver or reprover of spirits and consequently as infallible. Iohn 1. 4. *My deareſt beleeve not every ſpirit but prove the ſpirits if they be of God*: then v. 6. *We are of God; he that knows God heares us* (Paſtours of Church) *he that is not of God heares us not. In this we know the ſpirit of truth, and the ſpirit of errour*. Here S. Iohn expreſly meanes to give to posterity a *ſtanding Rule* to know a true spirit from a falſe one. To witt: *By the hearing of us, or not hearing of us*. This could not be a Rule to vs, who live after the Apoſtles, if by *hearing us* he onely meant the Apoſtles, and not theyr ſucceſſours. Yea he could not meane onely the Apoſtles. For the other Apoſtles were all dead when he wrote this. Wherefore, the true ſence of S. Iohn is. *In this we know the ſpirit of truth and the ſpirit of errour, if they heare us*. Paſtours, and Governours of the Church. Not that each one of theſe Paſtours, and Governours a part can ſay to any one *heare me*, vnleſſe he teach that which all the reſt are ſufficiently knowne to teach, but they in a Generall Councill may moſt truely ſay. *Heare us*. He that knows God heareth us.

9. *Tenthly*. In declaring the true meaning of the true Scriptures, the practiſe and doctrine of the Church is neceſſary to be followed as a

certaine Guide. For example. When Christ sayd, *Doe this in remembrance of me.* He did impose, sayth the Church, a true commaund to doe so. Yet, though Christ, no lesse cleerly, sayd (Iohn 13.14.) *That we ought to wash one anothers feete, for I have given you an example that as I have done. So you allso should doe.* He did not impose, sayth the Church, any commaund obliging vs to wash one anothers feete. For though he sayd *we ought to wash one an others feete;* yet, by the practise and doctrine of the Church it is assuredly declard to vs, that these words of Christ containe no precept; though the former do.

10. *Eleventhly.* The same Apostle in his first Epistle Chap. 2. 19. after that, concerning Heretikes, he had sayd: *They went out from us.* He turnes his speach to those, who still remained in the Church subject, and obedient to it, and of them he sayth. *But you have the unction from the Holy one and know all things.* To witt the spirit of truth, resisomething in the Church, to teach her all truth, maketh you, who are guided by the Church, to know all things necessary for your information and instruction.

11. *Twelfly.* It is grounded in this infallibility of the Church, that her Prelates may exact obedience of her Children in captivating theyr understanding to the faith, which she (by commission from Christ) delivereth unto them. 2. Cor.

10. 4.

10. 4. *For the weapons of our warfare are not carnal, but mighty, through God, casting downe Imaginations, or Reasonings, and every thing that exalts it selfe against the knowledg, and bringing into captivity All understanding unto the obedience of Christ and haveing in a readines to revenge all disobedience.* So S. Paul. But it is most irrationall to say God should impower his Church to force men to follow a Church which being fallible, must needs confesse that she may deceive you, and enforce you to follow errors. Yet, this in a Church haveing the infallible assistance of the Holy Ghost, is most rationall. For there you are, to your apparent good, enforced to follow truth in place of such error as might be most hurtfull to you.

Thirteenthly. The same S. Paul tells vs that God out of an expresse intention which he had to keepe vs from all wavering, and vnsetlement in faith, resolved so to assist the Governours of his Church, that we might securely relye upon them. For Ephes. 4. 11. *He gave some Apostles, and some Prophets, and other some Evangelists, and other some Pastours, and Teachers, for the perfecting of the Saints, for the worke of the ministery, for the edifying of the Body of Christ, untill we all come into the unity of faith.* To what end all this? to the end *that we hence forth be no more Children, tossed to, and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftines,* from which his Providence had

not thus ſecured vs, vnles theſe our Teachers, had bee infallible, whē defining in a lawfull councill, or propoſing what is univerſally taught by them,

12. *The ſecond ſort of Texts* proving the infallibility of the Church conteines ſuch glorius Titles given her, or ſuch admirable things ſpoke by Gods own mouth of her, as muſt needs be vain, empty, and truthles words, if the Church ever prove to be a Miſtris of errors, obtruding them to her Children for divine verities. *Firſt.* Pſal. 132. 13. *Our Lord hath choſen Sion, he hath choſen it for an habitation unto himſelfe. This is my reſt for ever, and ever Here will I dwell becauſe I have choſen it.* Now Chriſts dwelling place, as S. Paul tells vs, is his viſible Church. 1. Tim. 3. 15. *That thou mayeſt know how to converſe in the houſe of God. The Church of the liveing God.* He could not be taught how to converſe in an invisible Church: he ſpeakes then of the Church viſible. Farr be it from this houſe to be a ſtore houſe of errors. For how then could it be Chriſts deſirable *Habitation* and his reſt for ever and ever.

13. *Again* Iſa. 54. 4. *Feare not, for thou ſhalt not be aſhamed: neyther be thou confounded, for thou ſhalt not be put to ſhame.* What greater ſhame or confuſion to a Church which ſhould be the Pillar and ground of truth, to ſee herſelfe growne now to profeſſe open ſuperſtition, Idolatry and other pernicious errors in whole ſwarmes. How then

ſhen is that true which follows.

14. *Thirdly.* Iſai. 60. 15. *I will make thee an eternall excellency, a ioy of many generations. Fourthly.* v 18. *Thou ſhalt call thy walls ſaluation our Lord ſhall be unto thee an everlaſting light. Thy Sunne ſhall goe downe no more, and thy Moone ſhall be no more diminiſhed, becauſe our Lord ſhall be thine everlaſting light.* Words manifeſtly ſpoken, not of the Elect but of the viſible Church, on earth, even from the beginning of the Chapter for v 10. he tells how *Kings ſhould miniſter to her, and how he had ſtruck her* (when ſhe was the Synagogue) *in his indignation.* Which words cannot be underſtood of the elect, or the inviſible Church, and ſo he goes ſtill on ſpeaking.

15. *Fiftly.* In the like ſenſe Chap. 62. v. 3. *Thou ſhalt be a crowne of glory, thou ſhalt be no more called forſaken* (as thou wert when thou wert the Synagogue) *but thou ſhalt be called my delight in her.* And *ſixtly*, to ſecure her from all error contrary to his will, he adds v. 6. *Vpō thy walls Hieruſalem I have appointed watchmen.* And how careles ſoever thy be by theyr owne nature yet, by my continuall aſſiſtance, *all the day and all the night for ever they ſhall not hold theyr peace.* To witt by crying downe errours. For they had better have held theyr peace that preached publickly errours every where. And v. 12. *Thou ſhalt be called a Citie ſought for and not forſaken.* And yet Proteſtants ſay

they did laudably *forsake* every visible Church vpon earth, by adhering to Luther and his followers, who did separate themselves from all Churches visible in the whole world, openly professing that as then, there was no one Church on earth worth *seeking for*: and so they did not joyne themselves in Communion with any Church then vpon earth; but pretended to returne to the Primitive Church, as it was above a thousand yeares before; which is to say, that, for this whole last thousand yeares, the Church was a *Citie forsaken*, and that (for so long) her Communion *was not to be sought for*.

16. *Seventhly*. There is a very convincing text to prove the Church to be by divine Providence assuredly provided of faithfull Pastours and Governors Ierem. 33. v. 25 *If I have not put my Covenant to night, and day, and laws to the heaven and earth; then will I cast away the seed of Iacob, and David my servant, that I doe not take from his seed Princes to be Rulers over the seed of Abraham Isaac and Iacob*. So that we shall be as sure not to faile of faithfull Princes, and Governors in the Church (for none but such, as are truely faithfull, can be truely sayd to be the *true sonnes of Iacob and David*.) As we are sure to have night, and day; the heaven turning over vs, and the earth standing still vnder vs.

17. *Eightly*. The Prophet Ezech. Ch. 34. 22.

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I will ſave my flock, and it ſhall be no more into ſpoile. But what ſpoile would that ſcabb of error make over all Chriſts flock, if it ſo infected it all, as Proteſtants ſay it did, yea they will have even Idolatry it ſelfe (the moſt deadly murraine) to have infected the whole Church this laſt thouſand yeares and more.

18. *The third and laſt ſort of Texts* to prove this infallibility, containe ſuch as plainly ſay that God will ſtill direct his Church to follow truth, or that it ſhall not revolt from the truth, but be a moſt direct way to the truth: that the ſpirit of truth ſhall be, as it were, entailed vpon the doctrine of the Church with which Church this ſpirit ſhall ever abide teaching her all truth. So firſt Iſa: 61. 8. *I will direct theyr worke in truth, and I will make an everlaſting Covenant with them* of preſerving this never fayling truth. *Secondly.* Behold how plaine and direct a way to truth is promiſed the Church of Chriſt. Iſa. 35. v. 5. *Then ſhall the eyes of the blind be opened &c. And a high way ſhall be there, and it ſhall be called the way of Holyneſſe* (the Holy Catholicke Church) *the way-faring men, though fooles, ſhall not erre there in.* It is therefore a way infallibly leading to truth. *Thirdly* the ſame Prophet Chap. 59. v. 20. *There ſhall come a Redeemer to Sion, and to them that ſhall returne from iniquity in Iacob ſayth our Lord. As for me this my Covenant with them. My ſpirit that is in thee, and my words that*

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I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed from this present, and for ever. With what clearer words could the spirit of truth be entailed vpon the Church present in each age? or be more clearly said to Reside ever *in her mouth* with which she delivers all her doctrine?

19. *Fourthly*, Most clearly Ier. 32. 39. *I will give them one heart and one way that they may feare me for ever: I will make an euerlasting Covenant with them, that I will not turne away from them, but will putt feare in theyr hearts that they shall not depart from me.* Note I pray these words. *I will putt my feare in theyr hearts that they shall not depart frō me.* Wherefore they did not revolt from him; they did not depart from him. *Fiftly*: no lesse fully speakes the Prophet Ezech. 37. 24. *My servant David King over them, and there shall be one sheapheard over them all. They shall walke in my judgment, and observe my statutes, and do them. Moreover I will make a Covenant of peace with them; it shall be an everlasting Covenant with them; and I will set my Sanctuary in the middest of them for ever more.* How fully is all this spoken of a visible Church haveing one *sheapherd over all.* Yea the very Heathens shall know who they be, as there is sayd. Sixtly: that according to the Prophet Micheas Ch. 4. 5. *All people will walke every one in the name of his God, and we will walke in the name for our Lord God for ever.* Which

they

they doe not, who walke in a labyrinth of groſſe errors for a thouſand yeares togeather; it followeth. *I will make Her who was caſt of a ſtrong nation and the Lord ſhall reigne over the from hence forth and for ever.*

20. *Seaventhly*: Matth. 16. 18. *The gates of Hell ſhall not prevaile againſt it.* If Hell could ever come to make the Church a Miſtris of errours ſo as to hold them forth for divine verities ſo many ages togeather, the gates of Hell ſhould highly prevaile againſt her. Now I pray note, that for many ages, there were no Chriſtians, which were not eyther manifeſt Hereticks (and held ſo by the Proteſtants themſelves) or which did not (as all Roman Catholicks now doe) worſhip, and adore Chriſt, as much vnder the ſhape of bread in the Euchariſt, as they worſhip him ſitting at the right hand of his father. If this be Idolatry the gates of Hell have prevailed againſt the Roman Church: yea and againſt the Churches in *Greece*, in *Armenia*, in *Æthiopia*, &c. who all, ever ſince they were Chriſtians, have held this our doctrine, and doe ſtill hold it, though they adde a world of other errors. Where then ſhall the Proteſtants find Chriſt a Church againſt, which the gates of Hell have not a vaſt long time togeather prevailed? They muſt eyther be forced to make Chriſt falſe in this his doctrine, or to confeſſe our doctrine true. If it be not, how was this *Covenant everlaſting*

as

as hath been ſo often ſayd in the now cited Texts: and alſo the Text following in which Chriſt made the *everlaſting Covenant* formerly promiſed to be made.

Eightly: S. Iohn Ch. 14. *v.* 16. *And he will give you an other Paraclete that may abide with you for ever, the ſpirit of Truth, whome the world knows not: but you know him, becauſe he dwells with you, and ſhall be in you.* Now the Apoſtles not being to be *for ever*, and the ſpirit of Truth being promiſed *for ever*, we cannot but ſay that the promiſe of this *ſpirit of Truth* is made alſo to the ſucceſſours of the Apoſtles, the Governours of Chriſts Church, to *abide in them, and be in them, as the ſpirit of Truth*, directly oppoſite to the ſpirit of errour. So *ninthly*. Iohn 16. 12. *Many things I have to ſay unto you but you cannot beare them now* (hence appeares how weighty thoſe thinghs were) *but when the ſpirit of Truth cometh, he will guide you into all Truth*. To private perſons the Holy Ghoſt is given as the ſpirit of ſanctification but to the Church he is given as the *ſpirit of Truth guiding her into all Truth* and ſo directly excluding all errour from her.

22. *Tenthly*: that convincing place of S. Paul ſhall end all theſe Texts: 1. Tim. 3. 15. where ſpeaking of the viſible Church in which he teacheth Timothie how to Converſe ſhe ſpeakes thus. *That thou mayſt know how to behave thy ſelfe in the houſe of God, which is the Church of the liveing God, the*

the Pillar and ground of Truth Can I leane more assuredly then vpon the Pillar of Truth? Can I even wish, to have a surer ground, then the *ground of Truth?* And yet such a ground is the Church acknowledged in this Text, if it be not perverted by such interpretations as be the inventiõs of mẽ; but of men vnable to confirme theyr interpretation by any Text clearer thẽ this. Here thẽ behold we have produced no fewer thẽ *thirty texts* for the infallibility of the Church. Whereas not halfe so many nor halfe so cõvincing Texts cã be alleaged against it. And yet grãt this, and you must grãt all. Note that besides these 30. Texts here alledged, I have allso all those numerous and most full Texts related at large Point 3. For whatsoever proves that the true Church cannot faile to be a true church, proves allso her infallibility. For truth of doctrine is essentiall to a true Church. If therefore by being fallible and erring the whole Church could recede from the true doctrine of Christ, it manifestly follows that the whole Church could faile to be a true Church contrary to these most expresse Scriptures there plentifully alledged.

23. Most impertinent is the distinction, which our adversaries use, to avoide the force of these Texts. They say that the Church may be taken in two wayes: first for the visible Church, containing all beleevers, as well reprobate, as elect: and this

this Church they say may erre. Secondly for the invisible Church, which only containes the elect: and this they say cannot erre. But this is a palpable contradiction if well noted. For this invisible Church of the elect, which, as you say, cannot erre, is contained in the visible Church, in which, as you say, both reprobate, and elect are contained: which visible Church (you also say) may wholy erre. But if the whole visible Church wholy erre then also the elect (contained in it) may erre: or if they cannot erre the many in the visible Church cannot erre. And yet you cannot find many, in any Church visible vpon earth, whome you can shew on the one side to have differed from the beleefe of the Roman Church, and on the other to have been guarded from errour, as those, who make the true Church, must be. Again I have shewed that many Texts here by me cited speake clearly of the visible Church.

THE SIXT POINT.

That the Roman Church is this infallible Church, and our judge in all points of Controversie.

F. THough this Question seemes to import as much as the certaine decision of all our

our Controversies, yet haveing been so long in the former Point, we are able to give in a word full satisfaction in this. For no man will denye the Church, which is proved to be infallible, to be the most commodious decider of all Controversies. For what can a man wish more to the right decision of his Controversie then a cleare sentence delivered there in, by an infallible authority?

2. All that can be imagined against what hath been sayd, is this. That we have not as yet proved the Roman Church to be infallible. We have indeed proved the true Church to be so, but there seemes a vast labour to remaine to prove the Roman Church to be this true infallible Church, and consequently the decider of all Controversies. I most earnestly therefore begg of my Reader to note well this one short demonstration, and he will see how evidently convincing it is, to prove home our full intent even in a word.

3. My demonstration is this. No Church can be the true infallible Church, and decider of all Controversies which teacheth herselfe to be fallible. For if any such Church be infallible in all that she teacheth, she is infallible allso in teaching herselfe to be fallible. And hence it followeth that infallibly such a Church is fallible: but every Church in the world but the Romã teacheth herselfe to be fallible: wherefore (by evident demon-

ſtration) no other Church, upon earth, can be infallible. But the true Church is infallible: (as hath been proved by no fewer then *thirty Texts*) therefore by evident conſequence the Roman Church (by all thoſe Texts) is proved the only true Church, and our Iudge in all our Controverſies.

THE SEAVENTH POINT.

That the Chiefe Paſtour of this Church is the ſucceſſor of S. Peter.

2. THe old Teſtament helps vs thus farr in this Point that it teacheth, firſt that amongſt the Prieſts of the old law one was choſen ſucceſſively to be the higheſt and chiefe Prieſt Num. 3. 32. *The Prince of Princes of the Levitts Eliazar the ſonne of Aaron the Prieſt.* And Num. 27. 21. *If any thing be to be done* (for Ioſue theyr Governour) *Eliazar the Prieſt ſhall conſult our Lord. At his word ſhall he* (Ioſue) *go out, and go in, and all the reſt of the Children of Iſraël with him.* By *going in*, and *going out*, all the principall actions are vſually vnderſtood in Scripture. In thoſe actions therefore God would have Ioſue, and all the people to depend on the high Prieſt. When then we read Ioſue 3. 8. that Ioſue did commaund the Prieſts, and that Ch. 5. he appointed Circumciſſion to be miniſtred, and that Ch. 24. he renewed God's Co-

Covenat &c. he is to be supposed therin (as in all his principall actions) to have proceeded accordding to the above cited Text, only executing that, which God, by Eleazar the Priest, had ordeined him to do. For example: to command the Priests to go with the Arke into Iourdan, to administer Circumcision, to renew the Covenant with God &c. Again when Princes are allso Prophets (as Iosue, David, Salomon (and some others were) they might have some extraordinary commission to do, and order severall things, which belong not to the ordinary Iurisdiction of temporall Princes. So, Kings 2. 27. *Salomon cast out Abiathar, that he should not be the Priest of our Lord* yet this was done, *that the word of our Lord might be fullfilled which he spake concerning the house of Helie.* Salomon allso as a Prophet, by extrordinary commission v. 35. *Placed Sadoe the Priest for Abiathar.*

2. *Secondly* wee have cleerly in the old Testament the distinction of the chiefe Ecclesiasticall and chiefe secular Power 2. Chr. 19. 11. *And behold Amariath, the chiefe Priest, is over you in all matters of the Lord,* that is Ecclesiasticall affaires. Then for temporall, or secular affayres *Zebediah, the Ruler of the house of Iudah, for all the Kings matters* whence it is cleare that the former causes are not *matters which aperteine to the Kings.*

3. *Thirdly* we have the old law Deut. 17. 7. 8. commanding all such causes, as are Ecclesiasticall

cauſes, to be brought to the Tribunall of the High Prieſt, and his ſentence to be obeyed even vnder paine of death. I call them Eccleſiaſticall cauſes, becauſe the former Text ſayth, they *be matters of the Lord*, and diſtinct from *matters of the King*.

4. *Fourthly* we have out of the new Teſtament this vnanſwerable Text concerning the high Prieſts even of the old law Matth. 23. 2. *Vpon the chaire of Moyſes have ſitten the Scribes and Phariſees; all therefore whatſoever they ſhall ſay vnto you obſerve and doe it.* No wikedneſs of the high Prieſts his perſon ſhall excuſe your obedience, if he ſitt vpon the chaire of Moyſes. Moyſes was not only a ſecular Prince but alſo the firſt high Prieſt amongſt the Iewes *Moyſes and Aaron amongſt his Prieſts Pſal.* 99. 6. Now thoſe who ſucceed Moyſes as he was high Prieſt, are ſayd *to ſitt vpon the chaire of Moyſes*; for as he was the ſecular Prince of the people, Ioſue, in that dignity did ſucceed him; But he had but *part of his glory*, ſo Num. 27. v. 18. *Take Ioſue the ſone of Nun a man in whome is the ſpirit, and put thy hand vpon him, who ſhall ſtand before Eliazar Prieſt, and thou (ô Moyſes) ſhalt put ſome of thine honour vpon him.* Now the one part of Moyſes his honour was to be a ſecular Prince and commander in chiefe. In this dignity, Ioſue did ſucceed him. But in Levit. Ch. 8. God commanded Moyſes to inueſt Aaron with the other part

of

of his dignity, which was to be High Priest. But when Aaron now came to dye, God sayd to Moyses Num. 20. 26. *Take Aaron and his sonne with him and when thou hast unvested the father of his vestiture, thou shalt revest therewith Eleazar his sonne, Moyses did as our Lord commanded him.* And thus successively God provided his Church of high Priests. Neither (for the wikedness of any of them) did he cease to governe his Church by them, even by heavenly and supernaturall assistance. As bad, as Cayphas was, yet, because he was the high Priest, he did prophesy Io. 11. 51. *He sayd not this of himselfe, but beeing the high Priest of that yeare, he prophesyed that Iesus should dye for the Nation.*

5. The old law beeing now transferred to the new, it was necessary that the Priesthood also should be transferred, these two going together. *Hebr.* 7. 12. wherefore the new law beeing the Lady, the old the hand maide as S. Paul speakes; the new law also, according to him beeing *established upon better promisses.* Hebr. 8. 6. we may, with all ground in Scripture, expect to see Christs church ever provided of such high Priests, as shall, by his bounty, have many advantages above the high Priests of the old law. Christ then intending to build his new church, he called to him even amongst the first of his Apostles *Simon* and presently changed his name into *Cephas*; which is interpreted *Peter*, a *Rock* Io. 1. 42. To this Simon

Matth. 16. 18. he ſayth: *Thou art Peter*, which in that language, which Chriſt ſpoke, is as much, as to ſay: *Thou art a Rock, and upon this Rock I will build my Church.* The wiſeſt of men deſignes a ſure Rock for the everſtanding building of his church in the midſt of all windes and waves, & if any one ſay that Chriſt himſelfe is a *Rock* ſo as not to communicate this Rock-like firmity of his allſo to S. Peter, he flatly contradicts Chriſts ſaying: *Thou art a Rock, and upon this Rock I will build my Church.* If any man ſhould take a fayre ſtone in his hand, and ſay: *Thou art a fayre goodly ſolid ſtone, and upon this ſtone I intend to rayſe a Chappel.* Who would conceive this man in the laſt part of his ſpeach to point at any other ſtone thē that which he had in his hand? True it is that Chriſt is the fundation; yet with out any diſhonour to him, (nay to the increaſe of his honour) he communicateth that very title of fundation to others. So Eph. 2. 20. we are ſayd: *Built upon the fundation of the Apoſtles and Prophets: Ieſus Chriſt beeing the chiefe corner ſtone.* Chriſt then is the chiefe Rock of an everlaſting perpetuity, and this by his owne vertue. S. Peter is a Rock ſtanding firme everlaſtingly, not by his owne vertue, but by the vertue of Chriſt, and made thus not for his owne ſake but for Chriſts churches ſake, Chriſt intending that this his church ſhould ſtand for ever as I proved Point 3. Whence Chriſt adds *upon this*

Rock

Rock I will build my Church. We willingly grāt that the church was to be built, not upon the shoulders of S. Peter but vpon his faith; yet his faith must not be taken as separated from his person, but it must be taken as the thing chiefly regarded in his person; for which to him personally this dignity was given: yet given chiefly for the perpetuall good of the church to be built upon him. Wherefore lest the building should be shattered at his death, this firme perpetuity of a Rock, that is this *faith of his which Christ prayed should never fayle.* Luc. 22. 32. was to be derived to his lawfull successors: as the chaire of Moyses ever had the successors of Moyses sitting in it: for no well ordered common wealth is destitute of sufficient meanes, still to provide her of her lawfull Heads and Governours appointed her successively. And as it is not enough to say, *Christ is King of Kings, and Lord of Lords* therefore the civil commō wealth needs no other King or Lord. So it seems farr greater non-sense to say, that because Christ is the chiefe head, and Priest of the church, therefore we, vpon earth, need no other head to governe such a common wealth as the Church is, conteining so many severall people, of so many nations, natures, customes, and dispositions, as he foūd frō the rising of the sūne, to the going downe of the same, though this so farr spread commonwealth were intended, from the beginning, to last

as long as the Sunne and Moone. It was then for this, his churches ſake, that ſome one was ever to be firſt and Chiefe in it.

6. Now ſayth S. Matthew numbring the Apoſtles (Princes of the Church) *The names of the twelve Apoſtles be theſe, The firſt, Simon, who is called Peter,* Matth. 10. 2. And ſo in all places where the Apoſtles are counted, as Iudas is allwaiſe the laſt, ſo S. Peter is counted firſt: and as it was ſayd of *Eliazar that he was the Prince of Princes of the Levites.* Num. 3. 32. So amongſt the ſpirituall Princes of Chriſts Church, S. Matthew doth not only count him firſt, but plainly ſays he was *the firſt The firſt Simon who is called Peter.* He was neither *the firſt* in order of calling to the Apoſtle ſhipe, nor in age. For his Brother Andrew was before him in both theſe, Io. 1. Again to ſignifie that he was the head and chiefe in ordinary; Chriſt ſayd to him Matth. 16. 19. *And to thee will I give the Keyes of the Kingdome of heavē.* For though the power of looſing, and binding was afterward given to the other Apoſtles, Iohn 20. 23. yet the *Keyes of the Kingdome of heaven* are never in Scripture, ſayd to be given to any but to S. Peter. The giving of the Keyes, is wel knowne to ſignifie naturally the ſupreme Rule in a citty, or familie. Hēce the Keyes of the citty are offered to the chiefe Governours at theyr entrance. So alſo *the Keye of the houſe of David* is given to Chriſt *being to reigne*

in

in the houſe of David for ever. Here Chriſt giveth the Keyes to S. Peter as to his ſucceſſor *in the houſe of God, which is the Church of the living God.* 1. Tim. 3. 15. By theſe Keyes is ſignified the plenitude of higheſt power.

7. Again Iohn 21. 15. *Simon of Iohn loveſt thou me more then theſe? Feed my lambes.* And yet again, v. 17. *Feed my sheepe.* Note that he would not have required *greater love* in Peter, rather then in any of the reſt nor have ſayd *loveſt thou me more then theſe?* if he had not here intended to give him higher dignity in Paſtorſhip then to the reſt. If every one of the other Apoſtles be ſheep of Chriſt S. Peter is here made Paſtor to every one of them for he is commanded *to feed them.* Note again (and principally) that the whole flocke of Chriſt *his lambes, his sheepe,* his ſubjects and theyr Rulers, did not conſiſt of thoſe only men who then lived, but much more of all ſuch faithfull men as were to be of the flock and Church of Chriſt, even from his days to the end of the world. Wherefore this high Paſtorſhip beeing as we ſayd chiefly inſtituted by Chriſt, out of his love and care to his flock, and not meerly out of the deſire of honoring S. Peter, was by ordinary courſe of ſucceſſion to be, devolved to all poſterity.

8. And that no man ſhould ſay that this ſucceſſion ſhall everfaile. Thus ſayth our Lord (Ier. 33. 17.) *David ſhall never want a man to ſitt upon*

the throne of the house of Israël, and of the Priests and Levits there shall not faile a man &c. And he adds *that his Covenant should sooner be made void with the day and the night then his Covenant should be made voide with David his servant, That there be not of him a sonne to reigne in his throne and Levits and Priests his Ministers.* And the Prophet Esau in his last Chapter, tells us that in the new law these Levits shall not be borne Levits of the Tribe of Levi or any particular Tribe or Nation, but by election, they shall be chosen to be Levits out of severall Nations particularly of *Italians*, *Gracians*, *Africans*, and the *Ilands* a farre of; though the English Bible doth not translate these names, *I will take* (sayth he) *of them to be Priests and Levits.* But shall there not still be one chiefe Pastour of these never decaying races of Priests and Levits? yes there shall. *And they shall have one shepherd or Pastor over them all.* Ezech. 37. 24.

THE EIGHT POINT.

That this our chiefe Pastor, or Pope is not Anti-christ.

1. BEcause there is never a pulpit in Englād in which the Pope hath not been preached, by all our Ministers to be not only Anti-christ, but

but allso *the Anti-christ*, who is so much spoken of and detested in Scriptures, I thought fitt to make my deare country men see with theyr own eyes, how unconscionably these theyr Ministers so universally deale with them in this point, in which they can not but see (if indeede they reade and will understand) how flatly, and point blank this doctrine is against most manifest Scripture.

2. *First*. The Scripture teacheth clearly that Anti-christ is one particulare determinate man, and not any ranke of severall distinct men succesfively living one after the other as Popes do. Hence 2. Thess. 2. 3. Anti-christ is called *That man of sin the sonne of perdition. The adversary*. And Apoc. 13. 14. An image shall be made of this particular person, where as no such image can represent those hundreds of Popes who have sitt in S. Peters chaire. Again there it followeth that this particular man shall have a speciall name, and such a peculiar number shall expresse this name: *For it is the number of a man*. A man, I say and not many mē succeeding one an other as Popes are. Whence it followeth. *The number of him is six hundred sixty six*. Of that *Him*, whom Christ allso insinuated to be one particular *man* when he sayed Io. 5.43. *If an other shall come in his Name him you will receave*. Whereas no one of the Popes was yet receaved by the Iewes. Wherefore of the Pope it is false to say the Iewes *have received him*. And this

is

is the ſecond reaſon why the Pope according to Scripture is not Antichriſt.

3. *Thirdly*, this one particular man ſhall not come untill we be cloſe bordering upon the very laſt end of the world. Mark 13. 24. *But in thoſe days after that tribulation* (of Anti-chriſt) *the Sunne ſhall be darkned.* Popes have beene ever ſince S. Peters days, and that which you all call Popery hath beene (as you confeſs) above theſe thouſand yeares and yet the Sunne ſhines upon the world as clearely as ever.

4. *Fourthly*, this one ſpeciall man ſhall reigne but a ſhort time, where as theſe Popes (upholders of confeſſed Popery) have reigned theſe many Ages. Anti-chriſt ſhall reigne but three yeares and a half, *a time, and times, and halfe a time.* Dan. 7. 25. And Apoc. 12. 14. Hence Dan. 12. 11. this time is further expounded to be *a thouſand two hundred and nynety days.* And the Church a litle after this perſecution begun, ſhall fly into the wilderneſſe *for a thouſand two hundred and ſixty days.* And for this time of 1260. *days the two witneſſes ſhall propheſy.* Apoc. 11. 3. For the perſecution of Anti-chriſt ſhall laſt but *two and fourty months* as it there expreſſy ſayd. And Apoc. 13. 5. *Power was given* (*to the beaſt*) *to continue two and fourty months.* The time therefore of Anti-chriſts reigne ſhall be ſhort. *For the elect the days ſhall be ſhortned* Matth. 24. 22. So Apoc. 20. 3. it is ſayed that

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the diuel shall be lett loose for the short time of Anti-christs reigne. *After these things he must be loosened a litle time.* That is after Christ hath bound up the divel, during the long time of the new Testament (described there by the complete and perfect number of a thousand yeares) he shall be lett loose for the short time of the reigne of Anti-Christ.

5. *Fiftly*, all the Ministers in England, or out of England, can never be able to shew that the Pope did ever kill two such witnesses as Anti-christ is clearly sayd to kill Apoc. 11. 6. That is *two witnesses who shall prophesy one thousand two hundred and sixty days cloathed in sackloath, who shall have power to shutt the heavens that it may not raine in the days of there prophesy; and power of the waters to turne them into bloud. And to strike the earth with all plagues as often as they will.* If your Ministers will prove the Pope to be Antichrist they must not only proue that he did kill two such witnesses, as they are (for the true Anti-christ must doe this) but allso they must prove that the Pope did kill two such witnesses in *Ierusalem* leaving theyr bodyes lying in the streets thereof. For this allso the true Anti-christ must do, because it followeth v. 7. *The beast shall kill them. And theyre bodyes shall lye in the streetes where theyr Lord was crucified*, that is in Ierusalem.

6. *Sixtly*. Hence appeares that the chief feate

of

of Anti-christ shall be at *Ierusalem* where he shall most shew his power and glory whence it was also sayd before that the Iewes should receave him, and the Holy Fathers commonly say he shall be borne a Iew, of the Tribe of Dan, which is the cause why that Tribe was not numbred with the rest Apoc. 7. neither could the Iewes receave him if he were not borne a Iew. None of these things agree to the Pope and yet they all agree to Antichrist.

7. *Seaventhly*, the beast which shall sett up the power of Antichrist *shall make fyre come downe from heaven to earth in the sight of men. Apoc.* 13.13. Tell me what setter up of the Popes power did ever doe this?

8. *Eighthly* there allso v. 17. it is sayd that he also shall effect *that no mā shall buy or sell but he that hath the Character or name of the beast or number of his name.* In what Popes dayes was this verified?

9. *Ninthly* and lastly 2. Thess. 2. 4. That one speciall man, (who is called *that man of sin*) *is extolled above all that is called God or* (all) *that is worshiped.* Now whosever is extolled above *all that is God*, is not only extolled above judges, and Kings, sometimes called Gods (as all just men are) but *to be extolled above all that is called God*, he must be extolled above *God himselfe*, who (in the very first place) *is called God.* So he that is extolled above (all) *that is worshiped* must be extolled not only

above

above Princes and Kings, but above ſaints and Angels, and God himſelfe. Now neither doth the Pope extoll himſelfe or is extolled by any of his adherents above the Apoſtles or Angels, and much leſſe above God himſelfe *ſhewing himſelfe. That he is God*, as there ſayd Antichriſt ſhall do.

THE NINTH POINT.

Of the Sacraments of the Church, and of the Ceremonies which the Church uſeth in adminiſtrating theſe Sacraments as allſo in other occaſions.

1. HAving treated of the Church; and her chiefe Paſtor it followeth to treate of the Sacraments of this Church. And becauſe our Church uſeth ſeverall ceremonies in the adminiſtration of theſe Sacraments (and eſpecially in ſacrifice of the Maſſe) as allſo in other ſeverall occaſiõs (a thing much ſcoffed at by our adverſaries.) We will here allſo treate of theſe Ceremonies.

2. Firſt then concerning Sacraments in generall before we come to treate of every particular Sacrament to prevent miſtakes, I define a Sacrament to be *An outward ſigne inſtituted by Chriſt, ſignifying the inward grace which it confers, when*

when duly receaved. And here it muſt be exactly noted, that every ſuch outward ſigne, or holy ceremony (by the applying of which, inward grace is infallibly conferred when it is duly receaved) muſt needs be a ſigne, or ceremonie inſtituted by Chriſt. For no body but Chriſt, could annex the infallible guift of inward grace to the applying of ſuch an outward ſigne.

3. Now if any one will ſtand contending to prove, that a Sacrament is ſome thing elſe, and ought to be defined otherwiſe, all that I neede to ſay in confutation of him, is that I will finde in Scripture ſeven ſuch holy ſignes or ceremonies, to the due application of which the guift of inward grace is infallibly annexed. And for this reaſon I ſay that theſe be either ſeuen true Sacraments, or elſe ſeven things much better then thoſe which your definition will allow to be Sacraments. For by theſe ſeven, that divine quality of heavenly grace is conferred; by yours it is not. But before I come to ſhew our ſeven Sacraments in particular to be ſuch holy ſignes or Ceremonies inſtituted by Chriſt (from whome all grace is derived) I will in the ſecond place treate, of the Ceremonies of the Church which Proteſtants are pleaſed to account fooliſh, Childiſh, Apiſh, Comicall &c.

4. I ſay then that the light of reaſon teacheth us in all actions (which we deſire to rayſe above the

the Rank of vulgar Actions) to deuiſe ſome Ceremonies to ſett that action forth in ſuch a manner, that all ſhall, by the very ſight of it, be ſtirred up to apprehend ſuch an action to be farr ſurpaſſing ordinary things. So in the ſolemne inauguration of great Princes, in the coronatio of Kings, in theyre going to ſitt in Parliaments, yea in theyre carrying to theyre graves and interment, great choyſe is made of exquiſite ceremonies to ſett forth theſe actions; ſo that they may be rayſed much above the ſtrayne of vulgar actions: wherefore ſeeing no actions deſerve more eſteeme, or to be rayſed to a higher degree of reverence and veneration amongſt the Chriſtian people, then the chiefe actions of our Religion, it was wholy convenient that the adminiſtration of the Sacraments (beeing the chiefeſt of theſe actions) ſhould chiefly of all other actions be graced and ſett forth with ſome kinde of ceremonies, ſuch as the Church ſhould think fitteſt, that ſo all the vulgar, by the very ſight of thoſe actions, may be excited to conceave a ſacred eſteeme of thoſe actions, ſett forth ſo myſtically, in a manner quite different from ordinary, and vulgar actions. By this argument and not by any Text of Scripture you muſt juſtifie your Miniſters ſurplice.

The law of nature (which was before the Ceremoniall law) did teach the holyeſt men of that law thus to rayſe the moſt pious actions

they ſolemnly performed by addition of certaine ceremonies. So Holy Iacob Gen. 28. 18. *Arriſing in the morning tooke the ſtone that he had layd under his head and erected it for a title (or monument) and poured out oyle upon the toppe of it.* A ceremony ſo farre from beeing ſuperſtitious that Gen. 31. 13. God approves this fact appearing to Iacob and ſaying: *I am the God of Bethel where thou didſt anoynt the ſtone and didſt vow thy vow to me.*

5. And becauſe our adverſaries ſcoff at ceremonies as if they were ridiculous things, we deſire them to reflect whether a heathen may not as well ſcoff at the Iewiſh Ceremonies appointed by God himſelf, as indeed the Iewes both by the Greeks and the old Romans were held for the moſt ſuperſtitious people of the world upon that account. And though the Iewiſh Ceremonies appointed by God do now ceaſe, yet it is now blaſphemy to ſay any one of them were fooliſh, Apiſh, comicall geſtures. Yet looked upon with carnall eyes, they may (to the full) as much appeare to have bin ſo, as the Ceremonies of the Church appeare to you. For example: what a mimicall action would you account it in us if we ſhould in the Conſecration of the Pope appoint that *the tippe of his right eare and the thumb and great toe of his right hand and right foot ſhould* be the parts particularly annointed and yet God himſelf commanded, (Exod. 29. v. 20. That in the Conſecration

cration of Aaron and his ſonnes: *Then ſhalt take of the bloud of a Ram and put it upon the tippe of the right eare of Aaron and of his ſonns and upon the thumbs and great toes of theyr right hand and foot.* A number of as ſtrange Ceremonies as theſe are both in this book of Exodus and particularly in Leviticus and yet all ſet down by Gods own appointment. And it is now blaſphemy to ſay they were ridiculous.

6. But lett us paſſe to the new law though in this all Iewiſh Ceremonies be aboliſhed yet is it no where ſayd, that we ſhould ſerve God without all Ceremonies, which no nation under heaven ever did, as thoſe who are skilled in antiquity know. Yea Chriſt himſelf was pleaſed to ſett forth ſome more myſticall cures, which he did, with ſuch ceremonies as you would ſcoff at the, if our Church (in farr more myſticall actions,) had made uſe of them. So Mark 7. v. 32. in the Cure of a deaf and dumb man. Firſt *he took him from the multitude a part.* Secondly *he putt his fingers into his eares.* Thirdly *ſpitting he touched his tongue.* Fourthly *he looked up to heaven.* Fiftly *he groaned.* Sixtly *he uſed a word deſerving ſpeciall interpretation*, ſaying Epheta that is, *be opened.* So alſo Iohn 8. v. 6. In pardoning the adultereſſe he twice *bowing himſelf wrot in the earth* God knows what. And in the nynth Ch. curing a man blind from his nativity v. 6. *He ſpitt on the ground, and made a clage of his ſpittle then he*

spread the clay upon his eyes. Lastly *he sayd unto him, goe wash in the Poole Siloe which is interpreted sent.* Thus teaching his Church to use Ceremonies in such mysterious actions as are ordeined to cure our spirituall deafnes, spirituall dumbnes, spirituall blindnes. So we shall see it to be Scripture that sprinkling of water must be used in Baptisme, Imposition of hands in Confirmation and Ordination; anoynting with oyle in Extreme-vnction. Before our Lord gave the Eucharist to his Disciples, he (Mark 14.) made choyse of a roome very spacious and adorned. He first washed his disciples feete, then setting down he tooke bread, gave thanks, blessed it, brake it &c. When he gave his disciples power to absolve and to administer the Sacrament of Confession Io. 20. 22. He first sayd to them, *As my father sent me sal send you, when he had sayd this he breathed upon them and he sayd to them, Receive the Holy Ghost, whose sins ye shall forgive are forgiven &c.* When the Pastors of our Church use the insufflation or Breathing upon any, for the lyke mysticall signification you cry a lowd superstition, superstition, an apish mimicall action &c.

7. There is allso one very great commoditie in the Churches perscribing such and such particular ceremonies in such and such actions, that hence it ensues that all her priests performe all these sacred Rites in administring Sacraments, offering

offering ſacrifice &c, after juſt one and the ſelf-ſame manner all the world over, which is a moſt comely and orderly thing and could not have happened, had not ſuch and ſuch peculiar Rites been preſcribed to all.

8. But now if after that we have proved Ceremonies to be reaſonable, you aske why the Church did preſcribe juſt theſe particular Ceremonies and no other? Firſt I anſwer that eyther theſe particular Ceremonies are more proper and ſeemly and as it were more connaturall to ſuch an actiõ, or ſecondly they are fitteſt for ſome myſticall ſignification. Laſtly I ſay that our unſatisfied adverſaryes would have asked the ſelf ſame queſtion of any other particular ceremonies, if the Church had peculiarly appointed them. Even as ſome men will curiouſly be asking, Why did God make the world juſt at ſuch a particular time, and not ſooner or later? For as S. Auguſtin wittily anſwers. Had God made choiſe of any other time to make the world you would ſtill have been asking the very ſelfſame wyſe queſtion. *Why juſt now and not ſooner, or later?* Even ſo you would as wiſely haue been ſaying. *Why juſt ſuch a Ceremonie and not as well ſuch or ſuch an one?* Lett this ſuffice for the Iuſtification of our Ceremonies.

THE TENTH POINT.

Of Baptiſme which is the firſt Sacrament.

1. I Will firſt ſhew Baptiſme to be a Holy ſigne or ceremony ſignifying and cauſing grace in thoſe who duly receave it Ezech. 36. 25. *And I will power uppon you cleane water, and you ſhall be cleanſed from all your contaminations.* Behold an outward powring of water, cleanſing inwardly from all contaminations. The Baptiſme of S. Iohn was an outward powring of water, with a ſolemne profeſſion of doing pennance towards the cleanſing of the ſoul; but no grace was given by it to cleanſe the ſoul. So Matth. 3. 11. (ſayth S. Iohn Baptiſt) *I have Baptized you with water but he* (Chriſt) *ſhall baptize you with the Holy Ghoſt.* His baptiſme ſhall give this ſoul-cleanſing grace. Again Act. 2. 38. *Be every one of you baptized for Remiſſion of your ſins and you ſhall receave the Holy Ghoſt.* Again Act. 22. 16. *Riſe up ad be baptized and waſh away thy ſinns.* Nothing can cleanſe from contamination, give Remiſſion of ſins, waſh away ſins, but that which gives grace. Again Gala. 3. 27. *As many of you as are baptized in Chriſt, have put on Chriſt.* Hence Baptiſme is called Tit. 3. 5. *The waſhing of Regeneration* and by it man is borne of the ſpirit. Whence Io. 3. 5. *Vnleſſe a man be borne a-*

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gain of water and the Holy Ghoſt he can not enter into the Kingdome of God. That is to ſay Baptiſme ſo breeds our ſpirituall birth in God, as our carnall birth cauſeth our life into the world.

2. Wherefore evē the Childrē of the Iuſt need baptiſme. For Rom. 5. 12. *Vnto all men death did paſſe in whom all ſinned.* Whence David Pſ. 51. 5. *And in ſin did my mother conceave me.* And therefore *unleſſe ſuch an one be born againe of water and the Holy Ghoſt, he ſhall not enter into the Kingdome of God.* For of every one it is ſayd Eph. 2. 3. *We were by nature Children of wrath as alſo the reſt.*

THE ELEVENTH POINT.

Of Confirmation.

1. COnfirmation is approved ſuch a Sacrament Act. 8. v. 14. *And when the Apoſtles that were in Ieruſalem had heard that Samaria had receaved the word of God they ſent unto them Peter and Iohn, who when they were come, prayed for them that they might receive the Holy Ghoſt. For he was not come upon any of them, but they were only baptized in the name of our Lord Ieſus. Then did they impoſe their hands upon them* (behold the outward ſigne) *and they received the Holy Ghoſt.* Behold the inward grace, given to thoſe, who, though they had been baptized, yet they had not received this particular

ſtrength, and *Confirming* of ſpeciall grace which the coming of the Holy Ghoſt in this Sacrament did bring unto them. It is alſo moſt agreable to Scripture that this Sacrament be given not by inferiour Prieſts but by Biſhops. Whence Bede excellently noteth that it was not *Philip* the Apoſtle who is here ſayd to have converted *Samaria* but *Philip* one of the ſeaven Deacons. And ſo though he could baptize them, yet he could not give thé this Sacrament, and therefore the Apoſtles ſent *Peter and John to Samaria*, Not to baptize them again but to confirme them. And though here be no mention of oyle; yet it followeth not that no oyle is to be uſed in this Sacrament. For ſo in the Scripture there is no mention of water, in that very Text which mentions the inſtitution of Baptiſme as Matthew the laſt *Teach all nations baptizing them in the name of the Father, the Sonne, and Holy Ghoſt.* Yet the practice of the Church, teſtifyed by all antiquity, ſufficiently teacheth the uſe of oyle, or Holy Chriſme in this Sacrament. See the Remiſh Teſtamẽt upon the place of the Acts now cited. There alſo you ſhall find this memorable note. *That none ever, but knowne heretiks, condemned this Sacrament of Chriſme.* Again Act. 19. 5. *They were baptized and when Paul had impoſed hands on them the Holy Ghoſt came upon them.* And whereas ſome ſay the Text I alleged for this Sacrament, to prove only the guift of the Holy Ghoſt,

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in order to ſpeak ſeverall languages, I remitt them to S. Auſtin tract. 6. in Ep. Io. *Is there any man* (ſayth he) *of ſo perverſe a heart as to deny theſe Children on whom we now impoſed hands, to have received the Holy Ghoſt, becauſe they ſpeake not with tongues?* Out of which words allſo you may obſerve how anciently they then *impoſed hands and Confirmed* Children when they were of yeares of diſcretion, and could ſpeake wiſely though not in any tongue but theyr own. This is ſtill our practice.

THE XII. POINT.

Of the Holy Euchariſt.

1. FIrſt, this Holy Sacrament under viſible ſignes of bread and wyne ſignifying nourishmẽt, doth invisibly conteyne the Body and Blood of our Lord which nouriſhes up our ſoules with his grace to life everlaſting Iohn 6. v. 48. *I am the bread of life your Fathers did eate Manna in the deſert and they dyed. This is the bread that deſcendeth from heaven that if any man eate of it he dye not. I am the living bread that came downe from heaven. If any man eate of this bread he ſhall live for ever.* Behold here the invisible grace. *And the bread which I will give you is my fleſh the life of the world.* Behold the outward viſible ſigne truly conteyning his perſon who gives the grace. And tell mee not, that it

is ſayd of his fleſh. *The fleſh profits nothing.* For it is blaſphemy to ſay ſo of his fleſh of which he ſayth here. *My fleſh is the life of the world.* A carnall groſſe manner of underſtanding, that his fleſh was, to this effect to be eaten in its owne kind, (like fleſh in the ſhambles,) doth indeed put upon us a ſenſe in which it is true *that his fleſh profits nothing.* Neither doth his fleſh taken (as they tooke it) that is as the fleſh of one who was only man, profit any thing. But theſe his words are *ſpirit and life.* For they ſhould rayſe us in ſpirit to believe this fleſh to be joyned to the divinity, which is ſo able to give this fleſh to be eaten, that, by realy feading upon it they may be nouriſhed to eternall life.

2. Here then ſecondly comes in our beliefe of the *reall preſence* of Chriſt in the Sacrament which we all profeſſe to be his true body, and conſequently not to be bread, but living bread as S. Iohn calls it, whence followeth *Tranſubſtantiation* or change of the ſubſtance of dead bread into the true Body of Chriſt, which we all ſay to be as truly in the Sacrament, as he is in heaven at the right hand of his Father. And therefore adoration is no leſſe due to him here in the Sacrament, then there in heaven, as reaſon perſwades if we can ſhew that the ſelfe ſame body is really preſent in the Sacrament. Lett the firſt proofe hereof be taken from the cleare, and ſo often repeated words (even word for word) in the Ghoſpel of S. Matthew

S. Matthew, S. Mark, S. Luke, and S. Paul 1. Cor. 11. 24. *This is my Body. this is my blood,* and in S. Iohn in the words now cited. If I can shew that these places be not to be taken figuratively, but litterally, my buisines is at an end. I think. I can make this evident by this demonstration.

If these Texts be to be understood figuratively (as you Protestants say) then questionlesse the Apostles and theyr successors did tell the first Christians that it was so and to gether with theyr first faith, they received that doctrine, and they with that faith delivered it to theyr successours. And thus all beleived for some time. But then you must come to some other time in which some one man began first to teach, that those texts are to be understood litterally, as they sound, and that one man taught that Christ was really present in the Sacrament and beeing so, was also to be adored. Now when this one man began this doctrine first (for some one man must have been at first the beginner) it could not but seeme new, as beeing never heard before; it could not but seeme suspected of falsity, as beeing notoriously the contrary to what, all true believers in the world, believed. It could not but be manifestly accounted of all understāding men to be Idolatrous, as teaching that to be adored for God, which all (Instructed by the Apostles and theyr successours) taught to be nothingh else but bread and wyne. It could not but be

be accounted a doctrine incredible, which muſt needs teach the great Body of a man to be wholy conteyned in a ſmale quantity of a litle peece of Bread. And which muſt needs teach one, and the ſelf ſame Body, to be really preſent at a thouſand ſeverall places, and to be eaten there, and yet to be ſtill preſent here; which allſo muſt needs teach that there ſhould not be bread and wyne where our own ſences tell us there was nothing elſe but bread and wyne; yea where (as then) faith it ſelf could them the ſelf ſame. This beeing ſo I ask this vnanſwerable queſtion. How could this one man (who muſt firſt begin to broach this new doctrine) be able to ſett it forth ſo plauſibly, that it beeing a doctrine ſo againſt all reaſon, all ſence, all experience, and all faith of all men (at that time) and allſo a thing ſo hard to perſwade men of pietty and of vnderſtanding for feare of open Idolatry, and playne innovation in Religion. So hard to perſwade bad and weake vnderſtanding perſons, who, for no kinde of gaine, or benefit, were to be made go directly, not only againſt theyr ancient faith, but to goe flatly againſt theyr own vnderſtanding, and common ſence? How could (I ſay) this one man be able to perſwade this ſtrange, new, vnprofitable, hard doctrine, not to one towne only or Citty, or to one country or nation only, but to the whole multitude of Chriſtians from the riſing of the Sunne, even to the goeing

goeing downe thereof? And this so that no one is known to have either by word of mouth, or writing opposed his doctrine, but all to have so readely, and so peaceably, and so vnanimously, embraced it; that no kind of mention should be made in any history of the lest stop it had, or of the lest contradiction made any where against it, or of the lest taxing it eyther of Novelty, or of strāgnes, yea no mention is made in any one country (though there be so many countryes in Christianity) when, or where, or by whom, this strange new doctrine was begun. But behold on the suddaine all Christianity (for so it was as all learned men know) all Christianity, I say, both in the East and the West both amongst those who hold with the Roman Church, and those who stood in defiance of it, eyther amongst the Grecians, Georgieans, Abissins, Æthiopians, all, I say again all of them, (who would be called Christians) every where firmely believing, every where professing, and confessing the reall presence of Christ in the Sacramēt, ād falling on theyr knees to adore him. Is it possible that in a point so hard as this is, so many, so differing in customes, Languages, Manners, Educations, Interests, Opinions, and beliefes, so distant from one another in place, and affections: in dictamens and practices, should all be found at once (and no body can tell at what time first) to consent most vnanimously? Could so

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great a thing as this be done upon the perſuaſion of one man, and done ſo ſilently, that no one ſingle writer ſhould be found to record who that omnipotent man was, or by what meanes he could poſſibly effect a thing ſo incredible all Chriſtianity over, without finding any where, amongſt good or badd, learned or unlearned any conſiderable oppoſition? This ſeems to me a thing ſo incredible, that all you can ſay againſt our faith in this point, is nothing ſo hard to believe as this alone. Wherefore if this can not be ſo (as ſurely it can not) you muſt all be forced to confeſſe, that when the faith was firſt preached by the Apoſtles, and theyr ſucceſſours, they did not teach your doctrine concerning this Sacrament, but they taught and delivered our doctrine. And then you will ſoone underſtand that all the difficulties here mentioned be eaſy to be anſwered. For hence you will eaſily vnderſtand how no other beginning, thē that of our firſt Chriſtēdome, could be found of this doctrine becauſe ſuch a doctrine (as this is) found ſo univerſally ſpread over all Chriſtendome, and never recorded to have been accounted new, or to have had any particular author or oppoſer, could not poſſibly have had any other beginning; or if it had, had more notice would have bē taken of it. But coming in with firſt Chriſtianity you can not wonder to ſee all Chriſtianity found embracing it. And though it

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be a doctrine containing ſo many difficulties, yet beeing propoſed as a part of that Chriſtian doctrine with all thoſe powerfull motives (which firſt moved all Chriſtians to be Chriſtians) you can not wonder to ſee thoſe, who received Chriſtianity, to receive alſo this Chriſtian belief. Whereas if they all had, at firſt, received the contrary belief, ſurely at the firſt propoſing of this known novelty, ſome body or other, in ſome one place of Chriſtianity or other, would have opened his mouth and ſayd. *Wee can not adore that for God which the whole torrent of Antiquity, from Chriſt to vs, hath taught to be bread as alſo our ſenſes tells us. Had it been to be adored the Apoſtles, and thoſe who were taught by them, would have taught us ſo, or at leſt ſome where ſome body or other, would have heard ſome newes of this doctrine before now. But that which You ſay is too new to be true, it is too cõtrary to all peoples fayth, to all practice, to all reaſon and comon ſenſe.* Can any man imagin that in all Chriſtianity there was neither grace nor witt enough to ſay this. And certinly, at that time the very laying of this, muſt needs have quite overthrowne that new Paradox, or at leſt have withdrawne thouſands in all natiõs frõ following of it, with ſo great facility. For, againſt a novelty ſo notorius, and ſo abſurd ſo much would have been ſayd, ſo much would have beẽ writtẽ, ſo much would have been acted in Councells, either Generall, or Nationall, or Pro-

Provinciall, that some smale mention of all this would have come to notice of Posterity, as we see things of a thousand times lesser concernment have done. Even by your owne bakwardnes to believe Transubstantiation, and by your great wondering at us for believing it, and by the many, and great difficulties, which you still object against us, you may cleatly see, how evidently true all that is which I have here so fully sett downe, because it imports so much.

3. Lett us go on now, when (Iohn 6.) Christ sayd: *I am the bread of life* v. 48. and v. 51. *The bread which I will give you is my flesh for the life of the World. The Iewes therefore strove amongst themselves saying* (as you Protestants say) *how can this man give us his flesh to eate? Iesus therefore sayd unto them: Amen amen I say to you, unlesse you eate the flesh of the Sonne of Man and drinke his blood you shall not have life in you. My flesh is meate indeed, and my blood is drinke indeed. These things he sayd teaching in the Synagogue.* And he was so farre from declaring himselfe to speake figuratively that by all he was conceived so manifestly to meane litterally, that many of his disciples (and not only ill affected persons) hearing sayd, *This saying is hard and who can believe it?* And all this happned though, even then, he could them that *the words he spoake to them were spirit and life.* Because as I sayd these words ought to have raysed up theyr spirits to believe this flesh

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of his not to be meere mans flesh, but to be joyned with the divinity, which was able (by vertue of its omnipotency) to give them his flesh to eate like bread, and his bloud to drinke like wyne: yet there beeing not faith enough for this high point *From that time many even of his disciples went backe and walked no more with him. v.* 67. That you may evidently see how hard this doctrine would have sounded at first broaching of it in the Church if Christ had not delivered it, seeing that, at that very time, when it came first, even *from his mouth* it found so smale acceptance even amongst many of his disciples *Iesus therefore sayd to the twelve will you allso depart? Peter answered wee believe and know thou art the son of God.* And so art able by that thy divinity (to which thy flesh is joyned) to give vs thy flesh to eate lyke bread. Now to what end had eyther this been sayd, or Christ (the lover of soules) permitted all those *many disciples to go back* to theyr ruine, and now *to walke no more with him*, to what end this, if he might have saved them all by declaring, in a word, that he only intended to give a signe, or figure of his body to eate. This one word would have saved both thē and would allso have saved those millions, and millions which afterwards believed these words to be litterally meant, as I expounded them, and S. Peter seems to have vnderstood them, when to make them appeare credible, he sayd *we believe and know thou art*

the Sonne of God. And consequently that thou canst make good thy word, which had been a very easy matter, if he only spoke of giving his flesh to be eaten in a meere signe or figure of it: had S. Peter thought this I dare say he would have pulled the other disciples backe saying *our master only speaks of giving a signe of his body.* Had this been so, then allso vndoubtedly the other Evangelists, when they had come to write of this mystery (which had scandalized so many before theyr writing) would not have encreased the scandal by writing so vnanimously of this Sacrament in words sounding so loud a litterall sense as these do *This is my body; this is my blood.* But they would rather have lessned the difficulty by declaring it only to be a figure, which they might have done in a word, S. Paul was so farre from declaring it to be so that (1. Cor. 11. v. 27.) he flatly saith: *Therefore whosoever shall eate this bread and drink the Chalice of our Lord unworthily he shall be guilty of the Body and Blood of our Lord.* Which could not be vnlesse he received the Body and Blood truly, and not in a figure only. To eate a Paper picture of Christ, makes no such heinous guilt though it be done by a sinner and it be allso a figure of his body.

4. S. Luke allso had been particularly to blame in encreasing the scandal by expressing so clearly a litterall sense Chap. 22. v. 19. *This is my body*

body which is giue for you. This cup is the new Teſtament in my Blood which Chalice ſhall be ſhedd for you. I ſay *which Chalice* that is *that which is cõteyned in the Chalice* ſhall be ſhed for you. Now wine was not ſhed for vs, but his true blood. His true blood therefore was the thing cõteined in the Chalice. For though by the Latine or Engliſh words, we can not tell whether Chriſt ſayd, his blood ſhould be ſhed for thẽ or the Chalice, or Cup; yet S. Luke writing in Greek makes it evidẽt to all (who know that language) that he ſayd the *Chalice ſhould be ſhed for us* for he ſpeakes in the nominative caſe by a word which can not agree with the blood which in Greek is the dative. Now thus having proved that Chriſt literally ſayd: *This is my body* I have proved allſo that *this is not bread. For it is his body* which is as good a conſequence as this, *this is a ſtone*, therefore *it is not bread.* Or, this *is not bread; for it is a ſtoone.*

5. Coming now out of Scripture to anſwer the chiefe objections I begin with one which doth afford me a new ſtrong argument. They object then Idolatry to vs for adoring that which is bread. I anſwer that according to Scripture Idolatrie can not be found in the only viſible Church of Chriſt for Scripture ſayth clearly of this Church Iſa. 2. 18. *And Idolls ſhall be utterly abolisht.* Again Ezech. 36. 25. *And I will power upon you cleane water &c. and from all your Idols will I cleanſe you.* And in

the next Chapter v. 23. *Neither ſhall they defile themſelves any more in theyr Idols.* Again Micheas Chap. 5. 12. *Thou ſhalt no more adore the works of thy hands.* Again Zachar. 13. v. 1. *In that day ſhall be a fountaine lying open to the houſe of David. And it ſhall be in that day, ſayth the Lord of Hoſts I will caſt of the names of Idols out of the Land, and they ſhall be remembred no more.* Hence I argue thus. In the whole viſible Church there continued, and doth ſtill continue adoration of the Sacrament, but Idolatry did not continue in the whole Church viſible, therefore adoratiõ of the H. Sacramẽt is not Idolatry. Moreover if worſhipping this H. Sacrament were Idolatry all Chriſtianity (for many ages practizing this adoration) had committed Idolatry, and Chriſts Church (for ſo many ages) had quite failed, as is cleare out of the third and fourth point. For Chriſt had no other Church for many ages but that which every where practized this Idolatry as you miſcall it. Or, tel mee if you can, what other viſible Church Chriſt had vpon earth different from the Roman in faith and worſhipe for the thouſand yeares before Luther. If this be the only viſible Church Chriſt had vpon earth, then I have proved it could not be guilty of Idolatry.

6. Againſt ſuch a torrent of Scripture as we have for vs, you ground yourſelues not in Scripture, but in Philoſophy, which, tried by Scripture, will be found to faile you in all your objections. Firſt then you object that an accident can not be

without a ſubſtance. Wee anſwere out of Gen. 1. 3. *God ſayd be light made, and light was made.* Light is a quality or accident. Yet hence S. Baſil, S. Greg. Naz. and Theodoret are of opinion that light was without any ſubject at all: for the Scripture ſpecifyes no ſubject in which it was put. Whence followes that at leſt they muſt needs think it poſſible that light ſhould be without a ſubject. Secondly, you object that the ſame body of Chriſt can not be multiplied ſo often over. We anſwere again out of Gen 2. 21. *Our Lord God caſt a dead ſleepe upon Adam and whē he was faſt a ſleepe he tooke one of his ribbs and filled up flesh for it. And our Lord God built the ribbe which he tooke of Adam into a woeman.* I aske how many times over muſt this one ribbe be multiplyed, before a whole woeman (of a comely proper ſtature) could be made up of it? After the ſame manner God can of one ordinary brick make a pillar of many foote high by multiplying that one brick. In the like manner our Saviour multiplyed thoſe five *Barley loaves with which he fed above five thouſand men.* Io. 6. For if he made new loaves he did not feede them with thoſe five, but with thoſe many hundred new loaves which he made and yet the Scripture ſayth v. 12. 13. *After they were filled they gathered the remnants and filled twelve baskets with the fragments of the five barley loaves* and not of any new loaves created by Chriſt: ſo that the bread which was eaten remained ſtill

to be eaten. And it is worth our noting that our Saviour did this miracle immediatly before he did firſt declare this ſtrange doctrine of giving his fleſh to be eaten like bread by every one, that ſo when he ſhould preſently declare this ſtrange doctrine they ſhould have no reaſon to disbelieve the poſſibility thereof. For his diſciples ſeeing, that he had done that moſt prodigious miracle ſo very lately, ought not preſently to have ſayd: *This is hard and who can heare it.* Neither ought they ſo ſoone *to have walked a part from him*, as there S. Iohn ſayth they did but rather they ought to have ſayd with S. Peter *We believe and know thou art the Sonne of God*, able to make thy words good *as thou wart able ſo to multiply ſo few loaves.*

7. Hence appeares a ſolution of that which allſo they ſtill object: one body can not be in two places at once. For if whole Eve were made of one ribbe of Adam (as the Scripture teſtifieth) ſurely the whole ſubſtance of that one ribbe muſt have been in many places or elſe Eve would have been a very litle woeman, or Adam muſt have had very great ribbs. Again our Proteſtants commonly read thus Act. 3. 21. *Whom the heavens truly muſt conteyne* (we read *Receive*) *untill the time of Reſtitution of all things.* Hēce they inferr that after Chriſts Aſcenſion the heavens at all times muſt conteyne his body. Therefore (ſay they) after his Aſcenſion his body can not be on earth. This theyr owne

Text

Text ſhall refute them thus. The heavens muſt at all times, after his Aſcenſion conteyne his body. But after his Aſcenſion the earth allſo did conteyne his body. Therefore his body can be conteyned in two diſtant places. And, if in two, why not in three, and more? Make the Scripture judge of this point, and it will clearly caſt you, for did not Chriſt, after his Aſcenſion appear in his true body to S. Paul Act. 9. *Who ſayd who art thou Lord, and he, I am Ieſus.* v. 5. And v. 17. Ananias ſayth to him. *The Lord, even Ieſus that appeared, unto thee in the way that thou camſt.* That he appeared in his owne true body I prove by evident Scripture. For, by reaſon of this his apparition, S. Paul numbers himſelf amongſt thoſe who with theyr owne eyes had ſeen Chriſt, riſen again in his true body. For labouring to prove Chriſts Reſurrection in a true, and not in a phantaſticall body (as ſome Heretiks will have it) he proves it by eye witneſſes, who all muſt have ſeen Chriſt now riſen in his true body, or elſe theyr teſtimony is vainly brought to prove a true Reſurrection of the fleſh; he then bringing eye wittneſſes, who had ſeen Chriſt now riſen in his true body, makes himſelf as true an eye witneſſe of this as any other. For thus he ſpeakes 1. Cor. 15. v. 4 &c. *He roſe again and was ſeen of Cephas after that of the eleven. Then he was ſeen of more then five hundred Bretheren together moreover he was ſeen of James then of all the Apoſtles. And laſtly of all*

he was ſeen allſo of me. To witt in his true body, or elſe all others may be ſayd to have ſeen him in a phantaſticall body, and allſo becauſe any other manner of ſeeing him, had been to no purpoſe to prove the true Reſurrection of dead bodyes which is here his drift. Where ſuppoſing himſelf (by theſe eye wittneſſes) to have proved this he preſently ſayth v. 12. *How do certaine amongſt you ſay that there is no reſurrection of the dead?* Yet againe Act. 22. v. 14. *But he* (Ananias) *ſayd to S. Paul, the God of our fathers had preordeyned thee that thou ſhouldeſt know his will and ſee that juſt one, and heare the voyce of his mouth.* Therefore he appeared in a true body which had *a voyce* and a *mouth* of fleſh. Buth as Chriſt ſayth (Luke 24. 39.) *A ſpirit hath no fleſh and bones as you ſee me have.* Yet again (Act. 23. v. 10.) S. Paul ſeeth Chriſt on earth for when there was made a great diſſention, the Tribune *fearing leſt Paul ſhould be torne in peeces by them commanded the ſouldiers to go downe and take him out of the middeſt of them and to bring him into the Caſtle. And the night following the Lord ſtood by him and ſayd: Be conſtant for as thou haſt teſtifyed of me in Ieruſalem ſo muſt thou teſtifie of me at Rome allſo.* Here we have that very Lord of whom S. Paul did teſtify, *ſtanding by him* in the Caſtle farr diſtant from heaven, by which is evident in how diſtant places Chriſts body may be. To diſprove ſo many cleare Texts give me but on (if you can) that S. Paul did

did not ſee Chriſt after his Aſcenſion, in his true body vpon our earth; if you can not do this you are caſt by Scripture in this point which proveth that one body can be at the ſame time in two diſtant places.

8. Laſtly they obiect that ſo great a body as Chriſts Body is, can not be in ſo ſmale a compaſſe as a litle bit of bread. We ſtill anſwere out of Scripture. *Firſt* Matthew 19. v. 26. where ſpeach is of making the great body of a Camel paſſe through a needles eye, Chriſt ſayth: *with men this is impoſſible.* Where note that Chriſt here (according to three Evangeliſtes) ſpeaks of ſuch a paſſage through a needles eye, as is *in poſſible with men*; ſo that, though with men there is no ſuch thing poſſible as penetration of ſeverall parts of the ſame great Camels body, brought into ſo ſmale a compaſſe as is a needles eye, yet not ſo with God. *With God all things are poſſible.* Secondly God can put two different bodyes [illegible] to take vp only the place of one body [illegible] he can put al the parts of one body [illegible] up only the rome of the left part, with [illegible] penetrate al the reſt. Thus Ioh[illegible] 20. [illegible] *doores were ſhutt, where the diſciples were [illegible] ther, for feare of the Iewes, Ieſus came [illegible] midle.* So that, as, at his birth, his bod[illegible] through his Mothers wombe, at his [illegible] through the great ſtone of his monu[illegible] at his Aſcenſion,

sion he did not make a hole through the body of the heavens, but his body was penetrated with those heavenly bodyes, so here it penetrated through the shutt doore, or wall; and so two bodyes were in one place at once; by which allso we prove that one body may as easily, by his power, be in two places at once. Wherefore it is to you (who against Scripture thus stand still alleadging Philosophy) that we must say with S. Paul Col. 2. 8. *Beware least any man deceive you by Philosophy and vaine fallacie according to the Tradition of men and the elements of the world and not according to Christ*, against whom you cite Aristotle.

THE XIII. POINT.

Of Communion under one kind.

PRotestants complaine we take half of the Sacrament from them. We complaine they have taken five Sacraments from us, and grace from all seven. And as for this Sacrament they have taken both the body and blood of our Saviour from it, and left only bread and wyne. If we had taken wyne away, no great hurt, wyne beeing nothing but wyne. To the purpose we have a full compleate and perfect Sacrament when we have such an outward signe as signifyeth, and conteyneth invisible grace. The consecrated bread alone doth

doth this; in this therefore we have a full. compleate, and perfect Sacrament. Christ speaks this clearely Io. 6. v. 48. *I am the bread of lyfe your fathers did eate manna in the desert and they dyed. This is the bread that descendeth from heaven that if any man eate of it he dye not. I am the lyving bread that came downe from heaven. If any man eate of this bread he shall live for ever.* Behold as full an effect of the Sacrament as is any where promised to both kinds. And he beeing living bread you have all him in it, and so you are deprived of nothing. He gave us his body, not his Carcasse without blood. In his body we have all, both body, and blood. You take both from us: we give both. Agreable to this sayth S. Paul, 1. Cor. 11. 27. *Therefore whosoever shall eate this bread, or drink this Chalice of our Lord unworthyly, he is guilty of the body and blood of our Lord*, which he could not be, if he did not receive both *body, and blood*; so that by either *eating* or *drinking* both are received. Againe Luke 24. v. 30. *And it came to passe whyle he sat at table with them* (the two disciples in Emaus) *he tooke bread, and blessed, and brake, and did reach to them.* Twice Christ, with his owne hands, gave the Communion. First at the last supper under both kinds. Secondly here at Emmaus under one kind only. For many Holy Fathers (without ever scrupulizing at the giving only one kind) absolutely say Christ here gave the the Communiõ. And the Text insinuates as much,

by

by the vſe of thoſe Sacramentall words, of *taking, bleſſing, breaking, reaching*, with the enſuing effect *of opening theyr eyes to know him* to be the ſame Chriſt, who, at his laſt ſupper, had done the ſame action. So that it is the more probable that he did adminiſter Cõmunio under one kind, thẽ that he did not. How thẽ dare you abſolutely condemne this? They obiect *drinke ye all of this* Matth. 26. But this command was only given to all then preſent, and was fullfilled. *And they all dranke of it.* Mark 14.23. So when he commanded *do this.* He did not commaund Lay men to do what he did. Theyr other obiections are excellently anſwered by the Scriptures alledged in the Councel of Trent Seſſ. 21. c. 1. in theſe notable words he that ſayd *unleſſe yan eate the fleſh of the Son of man, and drinke his blood you ſhall not have life in you* hath allſo ſayd: *If any one eat of this bread he ſhall life for ever.* And he that ſayd: *He that eateth my fleſh, and drinketh my blood, hath life everlaſting*, hath allſo ſayd: *The bread which I will give you is my fleſh for the life of the world*, he that ſayd: *Who ſo eateth my fleſh and drinketh my blood dwelleth in me and I in him*, hath likwiſe ſayd: *He that eateth this bread ſhall liue for ever.* What need wee more then to live for ever.

THE

THE XIV. POINT.

Of the Masse, or of the Holy Eucharist as it is a Sacrifice.

1. CHrist in his last supper sayd Luke 22. 19. *Do this in remembrance of me.* We must see then what Christ did, that we may know what is commanded here to be done. If he did offer his Body and Blood then in Sacrifice, the Church allso is bound to have some Ministers *doing that in remembrance of him.* We say then that Christ did then offer his body, and blood in Sacrifice and we say that the doeing this, is the very essence of our Masse, I know, as soone as Protestants heare the word *Remembrance*, they will object that Christ can not be really offered there where the offering is done to his Remembrance. I answere that S. Paul tells us what it is to do this in Remembrance of Christ. 1. Cor. 11. 24. 26. *This do ye in Remembrance of me. for as often as you shall eat this bread, and drink the Chalice you shall shew the death of our Lord untill he come.* Christ here is remembred by us to have dyed for us, yet he doth not here really dye againe bloodily, but this unbloudy Sacrifice is done in remembrance of his real bloudy death. It is not only in *Remembrance of him that we do*

this

this, but we do this in Remembrance of him, dying for us a bloody death upon the Crosse. Nowhis beeing truly present maketh the *Remembrance* not lesse but more lively and perfect. For if a Prince, who had gained a great battel, with much losse of his blood would have yearely some action, or representation exhibited in remembrance of it, would in person be present with his wounds, acting his owne part, the representation would not cease to be a *Remembrance* but it would rather be a far more lively *Remembrance* as often as the king should act his owne part. And the yeare he should not do this, the Remembrance would be lesse lively and lesse representative: so &c. How perfectly in this Sacrifice is Christs death represented whileſt by the force of these words *This is my body*, only his body is put in shape of bread in one place wholy different from that other place, in which, by force of those words *This is my blood*, his blood, in a liquide shape of wine, like blood lately shed, is put in the Chalice a part from his body.

2. Now I will shew that Christ did truly Sacrifice, and offer up his body, and blood under the formes of bread and wyne. First out of the old Testament Psal. 100. v. 5. it is sayd of Christ. *Our Lord swore, and it shall not repent him, thou art a Priest for ever of the order of Melchisedech*, which words S. Paul 5. Heb. 10. sayth to have bin spoake of Christ, and of this is Priesthood. *We have great*

great ſpeach (ſayth he) *and inexplicable to vtter, becauſe you are weake to heare.* You muſt looke therefore for a myſtery, not eaſily underſtood by new Chriſtians. The famous Prieſthood in the old Law was ſettled in Aaron, and his Sonns (Levit. 8.) they offered bloody Sacrifices, and yet our Saviour is not ſayd a Prieſt according to the order of Aaron but of Melchiſedech, who was not ſo much as a Iew. *He whoſe deſcent is not counted from them, took tythe of Abraham and bleſſed him, that had the promiſſes.* (Heb. 7. 6.) which ſheweth he was a Prieſt of higher dignity then Abraham as S. Paul here proves. Lett us ſee now all that the old Teſtament ſayth of Melchiſedech, and his Prieſthood; and you ſhal find it to be only that which is written Geneſis c. 14. 18. *But Melchiſedech King of Salem bringeth forth bread, and wyne. And he was the Prieſt of the moſt high God. And he bleſſed him (Abrahã) and he gave him tythes of all.* So unanimous is the conſent of all the H. Fathers (who did write either upon this text of Geneſis, or on that of S. Paul, or that of the Pſalme) that the Prieſthood of Melchiſedech did conſiſt in offering bread, and wyne, by way of Sacrifice to God, and that Chriſts beeing a Prieſt, according to his order, did conſiſt in his offering up, and ſacrificing his body, and his blood for us, under the formes of bread, and wyne, that to deny this, is to croſſe all antiquity, ſee the Rhemiſts upon theſe two laſt Texts. Now becauſe

becauſe Chriſt, to the end of the world, offereth ſtill this ſacrifice by his Vicars, or Miniſters hands in the Sacrifice of the Maſſe. He is ſayd *to be a Prieſt for ever according to the order of Melchiſedech.* For by force of theſe words *This is my body*, his body is put under the ſpecies of bread, and then in a place a part from that body of his, he, by force of theſe words *This is my blood*, doth put his blood in the Chalice under the ſhape of wyne like blood poured forth and ſepared from the body.

3. Again Ieremy 33. v. 18. *There ſhall not faile of David a man to ſitt upon the throne of the houſe of Iſrael. And of the Prieſts and Levits there ſhall not faile from before my face a man to offer offerings, and to kindle meat offerings and to do ſacrifice continually.* By ſuch ſacrifices as then were known God expreſſed the continuance of true ſacrifice in his Church there muſt not then fayle now Prieſts and Levits offering a true ſacrifice.

4. Now God ſpeaks thus expreſly to the Prieſts of the old Law *I have no will in you ſayth the Lord of Hoſtes and an offering I will not receive of your hands.* Malachy 1. v. 10. So that the former Text muſt neeſs be underſtood of Prieſts offering continually Sacrifices in the new Teſtament. But how a cleane Sacrifice, not a bloody one therefore here in the next verſe it followeth, *for from the riſing of the Sunne, even to the going down, great is my name among the Gentils. And in every place incenſe*

ſhall

ſhall be offered to my name, and a pure offering to wit the pure offering and cleane Oblation of Chriſts body, under the ſweet, and lovely ſhape of bread and wyne into which all thoſe Holocauſts, burnt-offerings, and killing of Victimes, were turned, though Ieremy uſed theſe termes, becauſe they, as then, knew no other ſacrifices, as they knew no other *Prieſts*, and *Levits*, but ſuch as were killers of Victimes in a bloody manner. But it is very obſervable that the ſame Prophet Malachy ſpeaking in the third chapter of the coming of the Meſſias (and *the Lord whom ye ſeek* v. 1.) doth alſo tell us clearly this, *then ſhall the offerings of Iuda, and Ieruſalem be pleaſant unto the Lord* v. 4. although before he had ſo flatly ſayd to the Prieſts of Iudá and Ieruſalem *I have no will in you and offerings I will not receive at your hands.* Whence it is evident that by the *pleaſing Sacrifice of Iuda and Ieruſalem*, he meaneth not the carnall, but the ſpirituall *Iuda and Ieruſalem*, that is Chriſts Church, where ſacrifice is to be done continually as we did now ſay out of Ieremy.

5. In the very laſt yeares of the world Antichriſt, knowing the chiefe worſhip of God to conſiſt in this Sacrifice, ſhall ſo mightily labour to aboliſh it, that he ſhall ſeem (for a very ſhort time) to have prevailed. Daniel 9. 27. *And in the half of the weeke ſhall the Hoſt and the Sacrifice faile and there ſhall be in the Temple abomination of deſolation* which

laſt words our Saviour himſelf expoundeth to be underſtood of the end of the world Matth. 24. *What ſigne of thy coming and of the Conſummation of the world?* Sayd the Apoſtles to him v. 3. Our Lord telling many other ſignes at laſt ſayth v. 14. *This Ghoſpel ſhall be preached in the whole world and then ſhall come the Conſummation thereof, therefore when you ſhall ſhee the abomination of deſolation which is ſpoken of by Daniel the Prophet &c.* This then ſhall not happē untill the worldis evē come to the end and the Ghoſpel ſhall have been preached every where.

6. According therefore to the practice of the Law of nature in time of Melchiſedech and according to the practice, and manifeſt prophecies in the written law, exteriour Sacrifice (which from the beginning of the world was ever held the chief, and peculiar worſhip due to God) is allſo to be found in the Church of Chriſt, *from the riſing of the Sunne to the going down*, even till the worlds end, when Anti-chriſt, for a ſhort time, ſhall in great part aboliſh it. Lett us then ſee the Sacrifice that Chriſt (a Prieſt for ever according to the order of Melchiſedech) did inſtitute in his Church Luke 22. v. 19. *This is my body which is given for you.* Now given in this very preſent time, and now, by me, offered in an vnbloody manner; he ſayth not *to you* but *for you*, that is for your ſins, which body preſently after I wil offer in a bloody Sacrifice upon the Croſſe. Behold here a Sacrifice, and a propitiatory Sacrifice: For

what is offered *for us*, and offered *for remiſſion of ſins*, is a propitiatory offering, applying plentifully the ſatisfaction of Chriſts Paſſion to us, not derogating from that Sacrifice, but deriving the fruits thereof to us. Thus his body is properly ſayd *given for us*. But when it is given in the Sacrament, it is ſayd given *to us*, not *for us*. This Sacrifice the Apoſtles were offering to our Lord Act. 13. 2. when they are ſayd to have been *miniſtring to our Lord*. Had they been miniſtring the word of God, or miniſtring the Sacrament, they had miniſtred *to the people*. But they had not been *miniſtring to our Lord*, that is offering ſome thing to him. In the Greeke text it is *they beeing offering Sacrifice to our Lord*. And ſo Eraſmus tranſlats it.

7. This Sacrifice is plainly inſinuated in S. Paul 1. Cor. 10. if his diſcourſe be well noted. He there, diſcourſing of the Iewiſh and Heathniſh Sacrifice doth conclude, that all ſuch perſons as will be partakers of theſe Sacrifices, can not be made partakers of the Chriſtian Sacrifice of the Body and Blood of our Saviour. Firſt then v. 14. he bids them, *fly from ſerving Idols*, by eyther Sacrificing to them, or eating of that which hath been Sacrificed to them. If they will doe this, he tells them of a farr better Sacrifice, of which they may be made partakers at our Altars For ſayth he v. 16. *The Chalice of benediction which we do bleſs, is it not the Communication of the Blood of Chriſt? And the*

bread which we break is it not the participation of the Body of our Lord? And having thus taught them, that, by vertue of the Priests Benediction, or Consecration, the true Body, and Blood of Christ, are made communicable upon our Altars, under the shapes of bread, and wyne he goeth on to tell them, they can not be partakers of this Sacrifice, if they will continue still to partake of eyther Iewish, or Heathnish Sacrifices, of which they truly make themselves partakers if they will still eat of that which is sacrificed by them. *For behould Israël* (sayth he v. 18) *they that eat of the sacrificed Hosts are they not partakers of the Altar?* For by thus doeing they communicate with those that Sacrifice. And having thus spoakē of the Iewish Sacrifices, he speaks to them of the Gentills Sacrifices. *But the things which Heathens do Sacrifice, to Divels they Sacrifice, and not to God. And I will not have you have fellowship with the Divels,* as you will if you eat or partake of what is imolated to thē, and will drink the Libaments offered out of theyr cup. *For* (sayth he) *you can not be partakers of the Table of our Lord, and of the Table of the Divels.* The reason why we cite and expound this place so fully is, because we desire exceedingly to have it noted how that here *our Chalice, our Bread, our Table, and Altar, the participation of our Host, and Oblation,* are, point by point, in all Conditions, effects and proprieties, compared to the Altar, Hosts, Sacrifices, and O-

blations

blations of the Iewes, and Gentills and, as he calls theyr Chalice the *Chalice of the Divels*, for no other reaſon but becauſe it conteyns liquor Sacrificed to him, ſo he muſt be ſayd to call *our Chalice* the *Chalice of our Lord*, becauſe it conteyns the liquor of Chriſts blood ſacrificed *to our Lord*. For by force of theſe words *This is my blood*, his blood under a liquid ſpecies is put in the Chalice as it were a part from that body which before he had put under the ſhape of bread. All which diſcourſe had been very ineffectuall if this had not bin the proper ſacrifice among the Chriſtians as thoſe others were the knowne Sacrifices of the Iewes and Gentills.

8. Again the ſame S. Paul ſayth Heb. 13. v. 10. *We have an Altar of which they have no right to eat who ſerve the Tabernacle* ſtill preſſing the Iewes, that they can not partake of the Sacrifice of our *Altar*, if they will ſtill ſtick faſt to theyr old Sacrifices. And note, that, which he called before *the Table of our Lord*, he now calleth an *Altar* truly and properly ordeyned for Sacrifice and ſo he tearmes it *thyſiaſtirion* that is *Sacrificatorium. An Altar to Sacrifice upon.* And by that word allwaies the Altars of the Iewes (ordeyned for Sacrifice) are ſtill out of the Hebrew interpreted in Greek. Well then *we have an Altar* built purpoſely to offer Sacrifice upon, therefore we have a true Sacrifice, not of bread and wyne (for in no mans opinion we Sacrifice theſe) but of the Body, and Blood of our

Saviour, under the shape of bread and wyne. And this was the reason why in the Primative Church the Heathens would some times say we worshipped *Bacchus* the God of wyne, and *Ceres* the Goddesse of corne: sometimes they traduced us as *feeders on mans flesh*, for eating the flesh of our Saviour in this Sacrifice.

9. I conclude that had not this manner of Sacrificing in the Masse been delivered us with our first faith from the Apostles, it could never (without notice beeing taken of the first authour, and of the time &c.) have been universally receaved with out opposition of any, or without beeing ever taxed by any one of Novelty, yea and be received allso so universally that, if before Luthers days, you look into all Parishes of Christianity (where Confessed Heretiks did not domineere) you will, in every Parish thereof, find no other Common service used publikly in that Parish, but the saying and celebrating Masse, with offering that which they all adored for the true Body and Blood of Christ under the shape of bread and wyne. A Proofe unanswerable. See what we layd before Point 12. n. 2.

THE

THE XV. POINT.

Of saying Masses and other publike prayers in the Latin tongue.

1. IN S. Matth. Chap. 1. v. 17. *All the generations from the Transmigration of Babylon unto Christ fourteen generations*, a very long time. And yet all this time the Iewish Church (the only true Church in the world) had all her Scriptures and all her publike service, and prayer (which was all taken out of the Psalmes, the Law, and the Prophets) in that very language in which they were written, to witt, in old Hebrew: that is, in a language wel known indeed to the common people of the Iewes before theyr Transmigration into Babylon, but in theyr Captivity at Babylon, they loſt the knowledge of theyr old Hebrew language (in which all theyr Scriptures were written) and did not perfectly learne the Chaldean, or Babylonian language, whence they made a mixture of both thoſe languages, which was called the Syrike language. The very letters, and characters of this language differ as much as the Greek letters differs from the Latin. So that thoſe, who can perfectly read the one, can not ſo much as read the other. Neither do they under-

ſtand one another more, then the Italians can underſtand Latin, which was theyr ancient native tongue. The Scriptures were not at this time (but ſome good time after Chriſt) tranſlated in to Syrike as your great Doctours (who now at Londow have ſett forth your famous Bible of ſo many languages) do profeſſe in theyr Præface to theyr Bible. And by the way, they alſo (in the ſame Præface) plainly and openly confeſſe that in no Pariſh in Chriſtendom they could in any of thoſe nations (which they have cauſed to be ſearched for old copies) find, ſo much as one ancient ſervice booke written in a language underſtood by the vulgar or common people of the place. A teſtimony to theyr owne condemnation and confuſion. The knowledge then of the old Hebrew tongue, in which all the Scriptures were written, beeing ſo much loſt in the Captivity of Babilon, they had all theyr Scriptures and publike ſervice (which was taken out of the Law and the Prophets and Pſalmes) read in a language unknown to all the common people and this was done *for fourteen generations.*

2. Hence preſently after theyr Captivity, when they firſt retourned into theyr country Eſdra was forced by himſelf and others to make the Law be interpreted unto them Nehemiah c.8. v.8. v. 13. So when our Saviour upon the Croſſe did, in the old Hebrew words of the Pſalme, ſay as it

was

was first written *Eli Eli Lamma sabachthani* Mat. 27. v. 46. S. Matthew, who did write his Ghospel in that new kind of Hebrew or Syrike (which was vulgarly spoaken by the Iewes in Christs dayes) is forced to interprete these words saying, *which is interpreted my God my God why hast thou forsaken me?* For this reason allso he interpreted severall other Hebrew words. A manifest signe they could not be understood by the Iewes (in whose language he did write) without interpretation. And as he who writes English, should ridiculously interpret English, so if those words of the Psalme had been written by David in the same language in which S. Matthew did write, it had been ridiculous for him to adde their interpretation. Iosephus the Iew tells you what a world of schooles there were in Ierusalem for Children to learne the Law and Prophets, they beeing written in a language otherwise unknown. Well then, as those who have not been now at our Latin Schooles understand not our Latin Bible and service; so then, the vulgar sort understood not their Scriptures, nor their common service taken out of them, and read in their Synagogues before their Sermons, and Exhortations, which S. Paul calls *The lesson of the Law and Prophets*. Act. 13. 5. Neither after the Captivity did the vulgar understand the words *of Moyses, who of old times hath in every citty those who preach him in the Synagogue where he is read every Sabboth.*

Act. c. 13. v. 21. *Read* I lay but not (as then) understood by the vulgar. This practice was practized before the eyes of Christ, and his Apostles, and they never did the lesse reprehend it, or give order to have the Bible turned into the Syriak language that the vulgar might understand it. Why then must we be blamed for using either Scripture, or divine Service in a language not understood by the people?

3. Secondly I ask what you say to that place of Leviticus c. 16. v. 17. *Lett no man be in the Tabernacle when the high Priest goeth into the Sanctuary to pray for himself and his house and for the whole assembly of Israël until he come forth*: See you not here publik prayer made expressly *for the whole assembly*, and yet no one of the assembly permitted to heare, or see, what there was done by the Priest, to God for them, even then when the Priest made an attonement for himself, for his household and for all the congregation of Israël. Again Luk. 1. 10. *All the multitude of the people was praying without at the Houre of incense*. The Priest was doing his duty with in (where he could neither be seen nor heard by the people without) yet they assisting at the Priests function, done for them, were not lesse partakers of the benefit thereof, though they could neither see him, nor heare him: so prayer, made and offered up for the people, in a low voyce, or in an unknown language, is available to them

who

who know not the particular meaning of the words sayd for them. It is sufficient then they know they conteyne a particular prayse of God, and a speciall worship of him, and a peculiar recommending of our necessities unto him. And that they be as most pious prayers approved by the Church and recommended by all the learned men thereof who very well understand them. Now a petition well made, even when it is presented by a Petitioner, who understands not the language in which the petition is made, obteynes of the King, or Emperour (who understand it) as much, as if the Petitioner had perfectly understood every word of it. When the Children (Mat. 21. 16.) cryed in the Temple *Osanna to the Sonne of David* though they knew not what they sayd, yet Christ called it a *perfect prayse* saying *that out of the mouth of Infants and sucklings thou hast perfected prayse*. A rich Iewell in the hands of an Infant, or Clowne, who knows not to penetrate the valew of it, doth not, for that cause, cease to be truly of as great valew, as when it is in the hands of a Iewelier. So Latin prayers in the mouthes of the vulgar, be as pretious in the sight of God, (When they be sayd with equall devotion) as when they are in the mouthes of great Schollers. You who, scorned to use Latin service, soone came to see your English service with all scornfull contempt bānished out of almost all your Church. And your peo-

people did soone grow to lyke no service at all since they misliked the Latin service.

4. I will now examine our adversaries chief ground in Scripture which is out of the first of the Corinthians Ch. 14. Where I would have the Reader to note that untill 14. verse, S. Paul only speaks of using an unknown language in preaching exhorting, interpreting, and teaching, in all which exercises we still use the vulgar tongue: so that hitherto he hath nothing against us. From the 14. verse he begins indeed to speak of praying, but not of publike divine service, but of such extemporall prayer as is made before all, that all may joyn with it, and he speaks there, not of the use of any sett forme of prayer, practiced by the Church (as the Liturgie is) but he manifestly speaks only against the use of an unknown, and Barbarous tongue in the making of such Hymnes, and Cantides, and Prayers, as many then did use to make by divine inspiration in the presence of the whole Congregation to edify the Brethren assembled, and to excite them to love, to honour and prayse God; not intending chiefly to pray to God for the people, as we do in our Liturgie, of which kind of sett forme of prayer S. Paul can not be sayd to speak. For it is apparent, that among the Corinthians (to whom he writ) there was no use at all of an unknown, or Barbarous language in the Liturgie, or divine service; wherefore

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of this S. Paul could not complaine, for theyr Liturgie was undoubtedly in Greek, which was the known language among them; and in which he did write this very Epiſtle to them. Alſo in which they had theyr ſet formes of prayer. Now then S. Paul ſpeaketh not at all againſt the uſe of an unknown tongue in eyther the Liturgie or in any other uſuall ſett forme of publik prayer, for there was no abuſe at all in that kind, but he only ſpeaks againſt that uſe, practiced by ſome in thoſe extemporall Canticles, Prayers and Hymnes (which then divers uſed) yet of ſuch kind of prayers alſo (though made in unknown and Barbarous tongues (he ſayth v. 14. *If I pray in an unknown tongue my ſpirit prayeth* and this great good I have by my prayer *but my underſtanding is without fruict*: that is without the fruict of inſtruction or edifying others. A fruict which ought to be ſought for by thoſe, to whom God had ſo particularly given that miraculous guift of ſpeaking in ſeverall tongues, purpoſely that they might excyte, and ſtyrre up the people of ſeverall tongues and nations to the knowledge, prayſe, honour and love of God; and therefore he addeth *I will pray in ſpirit, I will pray alſo in underſtanding*, that in thoſe prayers I may not deprive the ſtanders by of that fruict. But you muſt know that neither the Maſſe nor the ſett formes of prayer in our Liturgie, be ordeyned for this end of inſtructing others. Becauſe for this

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we have other exercises of Catechiſing, expounding, exhorting, preaching &c. But chiefly thoſe prayers be appointed to the Prieſt (who well underſtands them) to offer them up to God for the people. The Epiſtles and Ghoſpels, (which conteyne inſtructions) be interpreted and largely declared unto the people in our Churches upon thoſe dayes on which they are bound to be aſſembled, and to reſort to Maſſe. The other chiefe parts of the maſſe be, in all Maſſes, the ſelfſame. And beeing ſo often uſed (and therefore upon occaſions ſo often declared to the people) they muſt indeed be very *Idiots* if they know not when ſo ſay *Amen*, when to kneele, to adore, to knock theyr breaſts, when to ryſe, when to ſtand, or to do any thing elſe that concerns them or is proper for them to do. Therefore it can not be ſayd againſt our Maſſe, which you uſe to object out of v. 16. *Elſe when thou ſhalt bleſſe with the ſpiritt, how ſhall he that occupieth the roome of the unlearned ſay Amen, at thy giving of thanks, ſeeing he underſtands not what thou ſayſt.* This (as I ſayd) can not be ſayd of our ſo well known ſet forme of prayer and ſervice which we all knowing to be approved by the Church, and to be underſtood, and ſo highly eſteemed by our learnedſt men, feare not to ſay *Amen*, or to joyn our intention with any part of it; neither doth its approbation depend on our Amen. I anſwer therefore that S. Paul ſpoak of

thoſe extēporal bleſſings, Canticles and Lauds, or ſuch lyke inſpired prayers of private perſons, which he recommends to be ſayd in the vulgar language, yet the contrary is not ill though it be leſſe perfect. For even to him who doth the contrary it is ſayd v. 17. *Thou verily giveſt thanks well* and not fooliſhly or ſuperſtitiouſly. *But the other is not edified* which fruict, and end thou ſhouldeſt chiefly have intended, God having to this end given thee this guift. And therefore in ſuch exercíſes of devotion *I will ſpeake five words with my underſtanding rather then tenne thouſand words in a tongue*, that is a barbarous tongue, ſtraunge to the Heares, becauſe the chief end of theſe exercíſes is to edify, and excite the people to prayſe God; whereas the chief end of the Liturgie is to pray to God for the people.

5. I allſo note that S. Paul doth not ſo much as meane here to exclude the uſe of ſuch well known tongues as the Greek and Latin were, that is ſuch as were the languages well known to all the better bred ſort of moſt nations; ſo that here is nothing againſt the Maſſe ſayd in Latin though the Latin Churches, or in all thoſe weſterne parts where all knowing and underſtanding men, very commonly know this language. I prove this manifeſtly. For if S. Paul ſhould call this praying in a tongue (your Bible puts in a different letter the word *unknown*) ſo as to make ſuch a tongue as

this,

this, unfit for publike ſervice in theſe Countries? he himſelf had notably tranſgreſſed in this matter, who being to write to the Romãs, writes to them in Greek, knowing well that they ſpoak Latin only, and that the vulgar knew no other language. Yet he did thus write to them a very large Epiſtle in Greek now divided into ſixteen Chapthers. And this though he did write this chiefly for theyr inſtruction and edification. Behold this was done even by him, who ſayd before *I had rather ſpeak five words with my underſtanding that my voyce might teach others then tenne thouſand words in an unknown tongue.* You muſt not then call ſpeaking in *an unknown tongue*, the ſpeaking in ſuch languages as are well known to the learneder ſort of thoſe people, to whom you ſpeak. Wherefore you muſt not ſay he did ſpeak in a tongue, or *an unknown tongue* to the Romans when he did write in the Greek tongue to them, though he was not underſtood by the vulgar of them, but only by the learneder ſort: Now then, as he can not be ſayd to have ſpoaken in an unknow tongue to the Romans, when he did write this Epiſtle to them in Greek, becauſe Greek is not a Barbarous tongue, wholy *unknown* to the better ſort: ſo a Roman Prieſt, ſaying Maſſe in Latin in the weſterne parts, doth not ſay Maſſe *or ſpeak in a tongue* that is a tongue wholy unknown to the better ſort. Wherefore as the Greek tongue was not judged a tongue

gue unfit for S. Paul writing to the Romans, even when their instruction was chiefly to be regarded: so it is not unfitt, when not instruction, but making prayer for the people to God, is chiefly intended, as in the Masse. Read the Remish Testament handling this Chapter very well.

6. And observe allso that the service of the Catholik or universall Church, is best celebrated by a Catholik or universal tongue such as Greek is in the East; Latin in the West; tongues, not subject to such alterations, and peril of changes, in substantiall words, as vulgar languages are; and therefore lesse fitt for the everlasting perpetuity and universality of the Church. If at our conversion we had had our Masse in the old Brittish, or old English language, who would now have understood it. Yea who doth not laugh at all English he reads, which is much above a hundred yeares standing. It was most unfitt, the Liturgie should be so often chopped, and changed as vulgar languages alter. Or that it should usualy be so often turned into severall tongues, not understood by the Church Representative. So that she could not passe her Iudgment, whether there were any grosse corruptions creapt into this most divine service. Therefore in respect of universality, both of all ages (for which the Church was to last) and of universality of all nations (through which shee was to be spread) no language more fitt, for her

publik, constant service, then Hebrew, Greek and Latin. God regarded unity in worship, so much that he would have the whole nation of the Iewes (for a thouland and six hundred yeares) only to Sacrifice in one place, though it might be objected that this much hindred the many, and frequent Sacrifices which would otherwise have been offered if in any place they might Sacrifice. To keepe unity in Religion it is most rationally ordered that Sacrifice should be celebrated with prayers in one, and the same language over one and the same Church. Moreover it is well known that a distance, from what is ordinary, and vulgar, breeds respect and reverence. And contrarywise you your selves found, that publike service in English was soone vilifyed and contemned by the vulgar English, and at last, with all expressions of contempt, and dirision, quite exploded, and abolished. Cast pearls before swyne and the Scripture tells you how they will behave themselves towards them.

7. Lastly shew me but one service book in all the fiveteene hundred yeares before Luther, in any one vulgar tongue which agreeth with your service-book and for that one books sake we will all come to your service.

THE

THE XVI. POINT.

Of the Sacrament of Pennance or Confeſſion.

1. EVen in the old Law ſome particular Confeſſion of particular ſins was under precept appointed to the Iewes Numb. 5. 6. *Speak to the Children of Iſrael; man or woeman when they ſhall doe any of all the ſins that are wont to chance to men and by negligence have tranſgreſſed the Commandment of their Lord, and have offended, they ſhall confeſſe their ſin. And* (if their ſin were in point of wrōging their neighbour) *they ſhall reſtore the principall it ſelf and the fift part over to him againſt whom they ſinned.* Behold Confeſſion, behold Reſtitution, and for ſatisfaction, *the fift part* over and above to be giv̄e. And beſides that, ſacrifice to be offered to God, ſo to repaire the diſhonor done him.

2. The new Law, perfecting the old, confeſſion was elevated by Chriſt to a Sacrament, giving grace Io. 20. v. 23. *He ſayd to them receave the Holy Ghoſt whoſe ſins you forgive they are forgiven, and whoſe ſins you retaine they are retained. But Thomas was not with them, when Ieſus came;* yet no man can deny that this power was allſo giv̄e to Thomas. Whence appeares that it was not giv̄e only to thoſe who

then were present, as a grant giv̄e meerly for theyr sakes and to encrease theyr authority, but this grace was giv̄e for the sake of all belonging to Christs flock, of which flock the farre greater number lived after the times of the Apostles.

3. That this text is litterally to be understood (as I have interpreted it) may be demonstratively prooved by the same argumēt by which we prooved that Text, *This is my body*, to be litterally understood. P. 12. n. 2. For if the Apostles, with the first faith, did not deliver this litterall sense, but only taught this power to end with them, and that no man, after theyr dayes, either had power to forgive sins, or stood obliged to confesse them, then you must say that, in some after age, some one man began first (for allwaies one begins at first) to vent a broad these two straunge things, first *that all Priests had power to forgive sins*. Secondly, *that all Christians, guilty of sin, were bound under paine of damnation to confesse theyr sins to the Priests*, though they were never so foul, or never so secret. But shall any one man make me believe, that this single mans doctrine so new, and so hard, could presently, without contradiction, grow to be so generally received and practized not in one, but in all parts of Catholike Christianity? And that no history should tell us who this man was? where, or when he broached this doctrine? Or how he could so bewitch all that no man should contradict him,

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or that no one should have grace or witt to say? *If Priests had this power, or if all Christians had this strict obligation, surely the Apostles, and theyr successours would have made this known, and they would have made both Priests, and Christians do theyr duty in this kind.* For they only saying this, would have (then) been enough to have stopped this mans mouth. Neither is the Doctrine of Confession, or the practise of it so easy to be brought in, that it could possibly be thus silently and speedily entertained yea and entertained all the Christian world over, without contradiction, or opposition, even so much as in any one single place, for we no where heare of any such contradiction.

4. I know after Confession was every where practized, that the Novatian Heretiks did oppose it saying, that *it was a dishonour to God that man should forgive sins.* But all Catholicks hould this to be an Herefie in them. And S. Ambrose sayth to them Luk 1. c. 7. *Why should it be more a dishonour to God, or be more inconvenient, that man should forgive sins by Pennance, then by Baptisme, seeing it is the Holy Ghost who in both cases doth it by the ministery of the Priests:* So he. In Baptisme the Priest says: *I Baptise thee,* that is, *I wash thee,* I aske from what? surely from sin, according to that Act. 22. 16. *Rise up and be baptized and wash away thy sins.* I aske again can your Priests or Ministers wash sin away? You will answer that they can administer the Sa-

crament which washeth sin away and so they wash away sin, not by theyr own power, but as Ministers of Christs Sacraments. Iust so each Priest sayeth: *I absolve thee*, yet our Priests absolve not by theyr owne power but as Ministers of Christ they administer the Sacramēt of absolution, which cancels all sinns. Lastly I observe that when Christ did forgive the Paralitick his sins Matth. 9. the multitude was so farr from saying this was a dishonour to God, that *the multitude glorified God who gave such power unto men.* v. 8.

THE XVII. POINT.

Of the Sacrament of Extreme vnction.

1. THe very name of this Sacrament is grown even vnheard of to us here in England, who boast so much of the word of God. And yet, according to the word of God, there is not any Sacrament at all, which can be more manifestly proved a true Sacrament thē this, both in regard of the outwatd or visible signe, or in regard of the invisible grace. This visible signe is proved evidently to have been instituted by our Saviour, because no body but he, could annex the guift of of invisible grace to this visible signe, to which signe most cleare Scripture doth testifie this grace to be annexed. For so we read. Iam. 5. 14. Is

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any man sick among you? Lett him bring in the Priests of the Church and lett them pray over him annoynting him with oyle in the name of our Lord. (Behold the visible outward signe of this Sacrament) And, in the next words, behold the invisible grace annexed there unto. *And if he be in sins they shall be remitted him.* Now (good Protestant) give me leave to aske thee this one question; is there any time in which it more imports a man to have so good a warrant, as Gods word is for the remission of his sins, then in the time of his departure out of this world? Behold then here a meanes to obteyne this remission, even at this very time, and this meanes warranted by the very word of God. And yet without any ground at all, in Gods word, you have rejected a thing so importing all Christians though you found the practice of all Christianity to be cõformable to the words as they sound; how doth this stand with your pretence of reforming our errours by the Rule of Scripture, you go so flatly contrary to cleare Scripture even in a point of abolishing a Sacrament which was used by all the Catholick Church before your Reformation and having so clear a Text for it and no one single Text against it.

2. To take away the force of this Text, first in place of *Priests* you are pleased, against all antiquity, to read *Elders*, because the Greek word that signifieth *Priests*, in vulgar use signifieth *Elders*.

Now this is as ridiculous as if one would say *The Bigger of the Citie* in place of saying the *Major of the City*, because the word *Major* signifyeth the Bigger, or as if, for the like cause, you would call a *Doctor of Physick a teacher of Phisick*, whereas a *Doctor* is well known to signifie such a degree, as also a *Major* is notoriously known to signify a secular office, or dignity in acitty, so the name put in Greek for a priest *Presbyteros* is as notoriously known to signifie a *Priest* endued with a Priestly order, office and function in the Church of God. Whence this name is improperly trãslated *Elder* whẽ speach is manifestly of Church affaires as here speach is of some Ministery or other, at which sins are forgiven.

3. I know that those who graunt that here is a command (for Counsels you will have none) to use annoynting of the sick with true oyle, pretend that this was commanded to be done only for obteyning a miraculous Cure. A doctrine full of absurdities. The *first* of which is *novelty*. The *second* is flatt contradiction to the Text expressing the chief effect to be sought for (not to be the health of the body but of the soul, *and if he be in sins they shall be forgiven him*. The *third* absurdity is to say there was in the Church (for a time) a commaund to any one sick among us to seek for a miraculous cure. The *fourth* is to say that any Priest, or Elder, whatsoever might be called in to work this miraculous cure. Upon what authority of Scripture or

History

Hiſtory is this ſayd? Give me leave in the laſt place to aske if ever you did either read, or heare, that at the uſe of any element, which was not Sacramentall, ſins were promiſſed to be forgiven by any one, even of Chriſts Apoſtles?

4. Other of your Doctors will have this annoynting with oyle to be only the oyle of devout prayers, or Charity. But firſt where have you that, at your Elders, or Prieſts prayer, it will follow that *if the ſick man be in ſins they ſhall be forgiven him.* Do not you ſcoff at Prieſts forgiving ſins, and will you now allow a ſure warrant atteſted by Gods own word, that at the Prieſts prayers, yea at the Elders, the ſick mans ſinns ſhall be forgiven? Again, this free licence of interpreting *Oyle* to be Prayer or Charity, opens a gappe to interprete all that is ſayd of applying water in Baptiſme, to be underſtood only of applying the cleare, and cleanſing ſtreames of heavenly doctrine teaching them to believe in the name of the Father, Sonne, and Holy Ghoſt, without ever caſting water on them. Again, did ever any Holy Father thus interprete this place of S. Ieames? Shall I, upon your never heard of Interpretation go and forſake a remedy taught me by the practice of all the Church, and by ſo cleare a Text, upon which remedy the forgivenes of my ſins at the houre of my death, and conſequently my eternall ſaluation may depend? God give me my witts, and I will never do it.

THE XVIII. POINT.

Of the Sacrament of Holy Order.

2. HEre alſo Scripture teacheth an outword viſible ſigne, to which the giving of inward grace is annexed. 1. Tim. 4. v. 14. *Neglect not the gift which is in thee.* (Here you have the inward grace given) *with the laying on of the hands of the Presbiters.* Here you have the outward ſigne by which it is given. Again 2. Tim. 1. 6. *I putt thee in remembrance that thou ſtirre up the gift of God which is in thee.* Behold the inward grace, *by the putting on of my hands.* Behold the outward ſigne, at putting of which, that inward grace was conferred. Note that though S. Paul were called from heaven, and had received the true ſpirit of God, yet he was ordeyned by Impoſition of hands Acts. 13 3.

2. Now I pray where have you one text in Scripture to prove Holy Order not to be a Sacrament? And ſo I ſay of Matrimony, Confirmation, Pennance, Extreme Vnction.

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THE XIX. POINT.

Of the Sacrament of Matrimony.

1. WHen (Gen. 2. v. 22.) our Lord *had built the ribbe which he tooke of Adam, into a Woman, and brought her to Adam, Adam ſayd, this now is the fleſh of my fleſh, wherefore man ſhall leave his father and mother, and ſhall cleave to his wyfe, and they ſhall be one fleſh.* In the new Teſtament (Matth. 19. v. 5. Mar. 10. v. 7.) our Saviour repeats thoſe words, and hence inferreth. *Therefore they are not two, but one fleſh.* Then of himſelfe he adds. *That therefore which God hath joyned together, let not man ſeparate.* Now S. Paul repeating part of our Saviours words here cyted, ſayth. *This is a great myſtery* (wee read Sacrament) *but I ſpeake in Chriſt, and in the Church.* Eph. 5. 31. Although S. Paul applyeth here the very name of *Sacrament* to Matrimony, which name is not once in all Scripture applyd to any of the other Sacraments) yet it is not from hence we inferre Matrimony to be a Sacrament for by that word in this place, we know he only meanes a myſtery, yet a Sacramentall Myſtery: But we inferre out of his diſcourſe, that this myſtery is now elevated by Chriſt, to be a Sacrament, becauſe S. Paul citeth the words of Chriſt ſpoaken (as wee have ſeene out of S. Matthew)

when

when he did abrogate the law of Moyſes (which Law permitted in ſeverall caſes, husband and wyfe to be ſeparated) and ſpoaken allſo when he declared expreſly that he would have this contract made hereafter inſeparable; ſaying, *That which God hath joyned together, lett no man ſeparate.* Chriſt then marrying to his Church for ever would elevate this chiefe contract, that is in mankinde (which he made from that time to be an inſeparable contract) to ſignify this moſt ſacred Myſtery and therefore he ſayth; *This is a great Sacrament or Myſtery*, ſo much, and ſo neerly *concerning Chriſt and the Church*, as S. Paul tels us.

2. We may here note the impiety of them, who knowing by S. Paul, that Chriſt thus inſeparably had wedded his Church, do notwithſtanding preſume to call this his beloved ſpouſe a *whore and a harlot*, for her ſuperſtition, and Idolatry. But to proceed; marriage being elevated by Chriſt to be a *great Sacrament*, or ſacred Myſtery, and to ſignify the inſeparable conjunction betweene him ad his Church, a ſignification ſo farre beyond its owne nature (which was only to be a civill contract) he made it a fitt Ceremonie to which now he might annexe his grace given (to the parties joyned by this Sacrament) to obſerve Matrimoniall Continency. *That every one may know to poſſeſſe his veſſel in ſanctification and honour, and not in paſſion of luſt*, as Gentills. 1. Theſſ. 4. 4. They

therefore

therefore having this grace, given to this end, are thereby enabled more fitly to expreſſe in theyr mutuall fidelity and affection, the mutuall fidelity and affection which ſhould be for ever betweene Chriſt and his Church. This is the proper effect of the grace given in Matrimony.

3. By this our doctrine of Matrimony, lett any impartiall man judge whether wee, or our adverſaries, honour it more; they, having taken this chiefe honour of being a Sacrament from it (which wee allow to it) are now come to celebrate it in prophane houſes, before Iuſtices, and this only for civill ends intended by the common wealth. Neither have they one Text of Scripture to prove that theyr Miniſters ought allwayes to joyne others in Matrimony.

THE XX. POINT.

Of the ſingle life of Prieſts.

1. MAtrimony being a Sacrament and giving grace, it may ſeeme to ſome that all ſhould do better to make themſelves partaker of this grace. I anſwer that the want of this one grace is more then abundantly recompenſed by thoſe many great, and often received graces, of which a ſingle life makes us farre more capable, as of receiving more frequently and worthily the Sacra-

ments

ment of Sacraments the Body and blood of our Lord, which Priests dayly do with great encrease of greater graces; very singular graces allso are obteyned by prayer, to which Chastity doth exceedingly conduce, as Scriptures teach.

2. Lett us heare the Scripture 1. Luke 23. *And it came to passe that after the dayes of his office were expired he,* (Zacharias the Priest) *departed into his house: And after these dayes Elizabeth his wyfe conceaved.* Hence it appearrs to be true, which S. Ierom sayth contra Iouian: L. 1. c. 19. and Ep. 50. c. 3. That, even in the old Law, the Priests, who offered the Holy Host for the people, did not so much as stay in theyr owne houses; but were purifyed, and so separated (for that time) from theyr wyves. Whence the Scripture sayth. *After the dayes of his office, he departed into his house;* and, *after these dayes his wyfe conceaved.* Our Priests of the new Law being to offer dayly sacrifice, are dayly to observe virginall purity.

3. Again even in married Laymen, S. Paul approves abstayning from theyr wyves. *For a time that they may give themselves to prayer.* 1. Cor. 7. 35. *And this* (layth he) *I speake to your profit not to cast a snare upon you, but for that which is comely. And that you may attend upon the Lord without distraction.* Priests therefore, who dayly should be attending vpon our Lord, and praying for themselves and the people and so often allso sacrificing, should

dayly

dayly abſtaine from woemen, as S. Ierom argueth L. 1. c. 19. contra Iovian.

4. *Thirdly* 1. Cor. 7. 32. *He that is without a wyfe is careſull of the things that perteine to our Lord, how to pleaſe God: But he that is with a wyfe, is careſull of things that perteine to the world.* Prieſts ſhould ſtill be in a ſtate moſt capable of being *careſull of things that perteine to God, and how to pleaſe him.* Therefore they ſhould not have wives. *For he that is with a wyfe is careſull of things that perteine to the world,* which Prieſts ſhould not be. But if any men ſurely Prieſts, chiefly, ſhould be the men, *who gyld themſelves for the Kingdome of heaven.* Matth. 19. 12.

5. Fourthly. *No man being a ſouldier to God intangleth himſelfe in the affayres of this life, that they may pleaſe him, who hath choſen him to be a ſouldier.* 2. Tim. 2. 4. Of all men, Clergy men, ſhould take care to pleaſe him, who hath choſen them to be ſouldiers to him, and therefore they, of all men, ſhould not *entãgle thẽſelves with ſecular buſineſſes*, ãd worldly affaires. And yet if they be marryed, neceſſity enforceth thẽ to entãgle thẽſelves in them above all other marryed men. For the greateſt part of other marryed mẽ have a ſettled eſtate left them to leave theyr Childrẽ. But the greater part of Clergy men liveth wholy upon the benefices, which they can gett. And being well bred, and made fitt company for the chief of the pariſh, they alſo, and theyr wives, and theyr Children, looke high, and muſt be

highly

highly maintayned. To mainteyn them thus, only by the benefitt of a benefice (enjoyable at the furtheſt during life and perhaps to be taken away farre ſooner) there is a kinde of neceſſity for them to make hay a pace ~~which~~ whilest the Sunne ſhine, they not knowing how little while that may be, and knowing that it cannot be long. But let us proceed.

6. Fifthly, *It behoveth therefore a Bishop to be the husband of one wyfe.* 1. Tim. 3. 3. In the firſt Birth of Chriſtianity, Virginity was ſo rare both among Iewes, and Gentiles, that it was not poſſible to find men endewed therewith, who were both of ſufficient maturity in yeares, and knowledge, and experience in affaires, as is requiſite in Biſhops and Prieſts. Yet, even then, the Apoſtles would have this at leaſt obſerved, that no man, who married a ſecond wyfe, ſhould be made a Biſhop; no nor a Deacon. And therefore not a Prieſt. And thus this place is underſtood by the Councels, and Fathers unanimouſly. See the Rhemiſh Teſt. on this place. But as for marrying after Prieſthoode receaved, it is a thing wholy unheard of in Gods Church. *Neither is there one Authenticall example thereof in the whole world*, as the ſame Rhemiſts ſay. S. Paul adds yet further. *Let the Deacons be the Husbands of one wyfe.* v. 12.

7. Ridiculous is the Interpretation of thoſe who ſay S. Paul would only have ſuch made Deacons,

cons, Prieſts, Biſhops, who have but one wyfe at once. For this is to require no more then he requires of all Chriſtians. If you ſay, he yet requires of them that they never had at one and the ſame time more wyfes then one before their Converſion, this is ſhewed evidently not to expreſſe the meaning of theſe words, for he uſeth juſt the ſame words, and the lyke expreſſion, when he could have no ſuch meaning. For c. 5. where he ſpeaketh of chooſing a widdow (for the end there intended) he in lyke manner ſayth, *she should be a widdow having bene the wife of one man*, v. 9. How ridiculous is it to ſay that here (where there is juſt the ſame expreſſion) the meaning is, that only ſuch ſhould be choſen to be widdows (for the end here appointed) who had had but one husband at one time before her Converſion. For neither Iewes, nor Gentiles, did ever permit woemen to have more husbands then one at once. It had bene therefore ridiculous to requyre that which could not but be.

8. Your chiefe objection againſt all this, (as alſo againſt vowed Virginity) is that you conceave S. Paul 1. Tim. 4. 3. to teach that this is *the doctrine of Devils forbidding to marry*. I anſwer that S. Paul ſpeaks only againſt the doctrine of Heretiks, (cited by the Rhemiſts here to which adde the Manicheans, and others) who taught that the uſe of marriage came from a bad God or Devil. As

for us we honour marriage more then you, for wee hould it to be a Sacrament, which you do not. Neither can you ſay that wee abſolutely forbid marriage, becauſe we forbid, or rather declare marriage to be by God forbidden, to thoſe perſons only, who wittingly and willingly have either vowed Virginity, when they might have married, if they pleaſed, or who wittingly and willingly (when they might as freely have married) undertooke Holy Orders, to which ſtate they knew none were admitted but ſuch as would voluntarily and freely profeſſe Virginity. For the Church now, abounding with very ſufficient choyſe of worthy perſons, who will voluntarily make ſuch vowes, and undertake freely ſuch a profeſſion, will admitt no others to Holy Orders, becauſe ſhe is taught, (in all the texts I cited in the beginning) that theſe be the fitteſt. With us therefore there is no man, or woman, who might not have married if they would. And therefore wee cannot be ſayd *to forbid marriage*, unleſſe you will ſay that S. Paul did forbid marriage, when he forbad Biſhops, Deacons, and vowed widdows to paſſe to ſecond marriage. This is only to forbid breaking of vowes to ſuch, as voluntarily would make them, when they might freely have married.

§. 9. Your other objections be foule corruptions of Scripture. The firſt of them is this 1. Cor. 9. 5. *Have we not power to leade about a woman a ſiſter, as*

allſo

allſo the reſt of the Apoſtles, and our Lords Brother and Cephas. Here in place of a *woman*, your Bibles reade a *wyfe*, making the H. Ghoſt reſtreyn the word *gynaika* to a wyfe, though it is knowne that this word is vſually put for a *woman*, whether wyfe, or not wyfe. Here the Rhemiſh Teſtament ſhewes how Antiquity ever expounded this place of leading about ſuch devout woemen as followed Chriſt *to miniſter to him.* Matth. 27. 55. I could thus have maintayned my ſelfe, (ſayth S. Paul) or by partaking of your temporall goods, to whome I give ſpirituall goods. But to burthen no body, I (being a tradſman) have made it my glory to maintaine my ſelfe by the labour of my owne hands. Yea your owne Bible but two chapters before tranſlated the ſelfeſame Greeke word, for ſuch a woeman as could not be a vvyfe. 1. Cor. 7. 1. *It is good for a man not to touch a woeman.* Tranſlate (if you dare) *It is good for a man not to touch a wife gynaika.*

10. The ſecond corrupt Text you obiect is Heb. 13. v. 4. For where we reade word for word out of the Greek, *Marriage honorable in all*, you reade, *Marriage is honorable in all men* adding the verbe *is*, and the nowne *men*; yet your beſt Bibles have not this nowne (*Men*) and they print this verbe (*is*) in a different letter. As allſo in the former text they did print the word *woeman* in the margent. This jugling the vulgar perceives not.

And the Bibles uſed it to make them take for the true Text, that which is but theyr interpretation of it. But if a man would preſume to add a Verbe, which ſhould come as neere as may be, to the minde of the Apoſtle, then he ſhould put the verbe in the Imparative moode thus: *Lett marriage be honorable in all.* For S. Paul uſeth this moode in the firſt verſe. *Lett Brotherly love continue*; and in the ſecond, *Be not unmindfull*, &c. And in the third verſe. *Remember them in bonds.* The fourth verſe being, that we ſpeake of, ſhould be likewiſe expreſſed by a Verbe in that moode, eſpecially ſeeing he ſtill goeth on in that moode in the fift verſe, *let your converſation be without Covetouſnes.* The Apoſtles ſence then ſeems clearly to be. *Lett Marriage be honorable in all.* That is, lett no man diſhonour his marriage bed with either unfaithfullnes to his ſpouſe, or with vnnatural or brutiſh luſt, and ſo his next words very fitly are. *For God will judge fornicatours ad adulterers.* But your Bible by a double impoſture maks a quyte different ſence. The firſt is to put the Verbe in the Indicative Moode, *Marriage is honorable*, and becauſe this alone helped not much, you uſed a ſecond impoſture in the words following, which in Greeke are, *en paſi* in Latin *In omnibus.* And in both languages all Schollers ſee that there is doubt whether this ſhould ſignify, *in all men.* (taking the Adjective in the maſculine gender) or *in all things* taking it

in

in the neuter gender. Our Bibles leave it as they find it *in all.* But your Bible undertaks abſolutely to determine the ſence of the Holy Ghoſt, and make him ſay roundly, *Marriage is honorable among all men.* Thus your Bible, Anno 1577. Yea, *Inter quoſvis,* ſayth Beza, 1565. that is, *Marriage is honorable among any kinde of perſons.* Out of which new Scripture the people eaſily inferre, Marriage is honorable among thoſe who have receaved Holy Orders, or have made Vows of Virginity: and the text being thus ſtretcht, they might adde, *Among Brothers and Siſters, Father and Daughter.* But wee ſhall (in the next point, n. 5.) ſhew how flatly this Conſequence is contrary to S. Paul, who plainly denounceth damnation to ſuch as have marryed after they vowed Chaſtity. Your objection is ſufficiently anſwered by having ſhewed a double corruption in the text alledged, as many of you doe alledge it.

THE XXI. POINT.

Of the ſingle life of ſuch as have vowed perpetuall Chaſtity.

1. HOw commendable works of ſupererogation are) by which we voluntarily do what we are not commanded, and obſerve that, which is of Counſel, and not of precept) we ſhall

ſee in the next point. Yet here we cannot but ſpeake ſome thing to ſhew how much the vowing of Chaſtity is counſelled, and recommended, and ſhew alſo how ſtrictly thoſe, who vow Chaſtity, are obliged to keepe theyr vowes, which voluntarily, they made. Numbers 30. 3. *If any man make a vow to our Lord to bind himſelfe by an oath, he ſhall not make his word fruſtrate, but all that he promiſed he ſhall fulfill.* Whence S. Aug. q. 56. in Num. *He that voweth abſtinence from a thing lawfull, maketh it unlawfull to himſelfe by his vow.* Now that you may evidently ſee that the Scripture ſpeaketh here of vowes made in matters not commanded, it followeth. *If a woeman vow any thing, and binde herſelf with an oath ſhe that is in her fathers houſe, and as yet in Maidens age, if her father know the vow, ſhe promiſed, and the oath wherewith ſhe bound her ſoule, and held his peace, ſhe ſhall be bound to the vow: what ſoever ſhe promiſed and ſware, ſhe ſhall fulfull indeede. But if immediately as he heares it, her father doth gainſay it, both her vows and her oath, ſhall be fruſtrate, neither ſhall ſhe be bound to the promiſe.* The ſame he ſayth of the vows of a wyfe, that they ſhall hold, if her husband hold his peace, *but if he gaineſay it, he ſhall make her vow fruſtrate.* Who ſees not that it could not be, either in the power of the father to *make his daughters vows voyde*, or of the husband *to fruſtrate* and annul the *vows of his wyfe*, if they had vowed things which they ſtood obliged to performe

by

by commandments from God? For example if ſhee ſhould vow to faſt in the feaſt of expiation, her husband could not have made her vow voyd by gainesaying it. For the Law obligeth her, ſaying. Levit. 23. v. 29. *Every ſoule that is not afflicted, that is,* which faſteth not *this day, ſhall perish out of his people.* By this you ſee that the Scripture here ſpeaketh of vows made to do that, to which they were not otherwiſe obliged. But after the vow, they ſtand now obliged to fulfill indeede, what they promiſed by word.

2. Take a further evident proof of this. Deut. 23. v. 21. *When thou haſt vowed a vow to our Lord thy God, thou ſhalt not ſlack to pay it, becauſe our Lord thy God will require it, and if thou delay, it ſhall be deputed unto the for ſin. If thou wilt not promiſe, thou ſhalt be without ſinne. But that which is once gone out of thy lipps, thou ſhalt obſerve, and ſhalt doe, as thou haſt promiſed to our Lord thy God, and haſt ſpoaken with thy proper will and thy owne mouth.* What could be ſaid more manifeſt to prove, that where there was no kind of *Sin* or breach of obligation before, now there is a ſin by the breach of a moſt ſtrait obligation arriſing from this vow. Againe Eccl. c. 5. 4. *What ſoever thou haſt vowed pay it. And it is much better not to vow, then after a vow not to performe the thing promiſed.* For this is a *ſin,* as hath been proved by the former unanſwerable Text.

3. As for the particular vow of Chaſtity we

have our Saviours owne words. Matth. 19. 12. *And there be Eunuchs who have made themſelves Eunuchs for the Kingdome of heaven. Thoſe geld themſelves for the Kingdome of heaven, who vow Chaſtity,* ſayth S. Aug. de Virg. c. 27. For by vow they make themſelves as it were impotent for marriage. And the doing this *for the Kingdome of heaven* is a cleare proofe, that this ſtate doth much further towards obteyning heaven. Again both voluntary Poverty and Chaſtity are particularly rewarded by our Lord. Luc. 18. 29. *There is no man who hath left either houſe parents, or wyfe, for the Kingdome of God.* (Note ſtill how Chaſtity furthers towards the Kingdome of God) *who ſhall not receave manifold more at this preſent time, and in the world to come lyfe everlaſting.* Here I find a reward for leaving a wyfe, ſhew me a reward for marrying one.

4. S. Paul is moſt cleare 1. Cor. 7. 25. *As concerning Virgins, a command of our Lord I have not, yet I give my judgement or counſel.* (can you give better counſel or judgement, which is) *Art thou looſed from a wyfe, ſeeke not a wyfe.* Why ſo? It follows v. 32. *He that is without a wyfe is careſull of the things that pertaine to our Lord, how he may pleaſe God.* (Note ſtill how Chaſtity conduces to the gaining heaven) *But he that is with a wyfe is careſull of the things that pertaine to the world. The Virgin thinketh of things that pertaine to our Lord, that ſhe may be Holy*

both

both in body and ſpirit. But ſhe that is married thinketh of things that pertaine to the world. And v. 38. *He that joyneth not his Virgin in Matrimony doth better.* And v. 40. *But ſhe is happier, if ſhe ſo abide, after my judgment.*

5. Againe 1. Tim. 5. 9. *Lett a widdow bechoſen which hath beene the wyfe of one husband.* Here he ſpeaks of the choiſe of ſuch widdows as then were deputed to the ſervice of the Church, in aſſiſting to prepare weomen Cathecumens to Baptiſme, as allſo to ſerve the ſick, to adminiſter to the poore, eſpecially of theyr owne ſex. And this they did, living under the charge of the Deacons, whence they were called *Diaconiſſæ*. S. Paul here ſayth, he would have none choſen, or taken to this kind of ſtate, who had been marryed more then to *one man*. Neither doth he permitt them (after they have once undertaken this ſtate) to marry again. That hence you may ſee evidently, how farre he was from permitting Prieſts to marry again after the ſtate of Prieſthood undertaken: Heare his diſcourſe c. 5. n. 11. *Younger widdows avoyde*, (in this choyce) *for when they haue begun to wax wanton again*, (that is, well fedd by Church goods offered to Chriſt, as thoſe widdows were) *they will marry having damnation. becauſe they have caſt of theyr firſt faith. Behold here theyr marriage, and theyr damnation* joyned togeather, and the reaſon given why they have incurred *Kryma damnation or judgment*,

to their condemnation, to witt, *because they have cast of their first faith.* This first faith is their vow of keeping perpetuall widdowhood, *according to all Fathers Greeke and Latin, who ever did write upon this place*, sayth the Rhemish Testament here citing also S. Aug. *who together with two hundred and five-tenne Fathers* in the fourth Councell of Carthage speaketh thus. *If any widdows have vowed themselves to God, and left their laicall habit, and under the testimony of the Bishop, or Church, have appeared in Religious weede, and afterwards go any more to secular marriage, according to the Apostles sentence, they shall be damned, because they were so bold as to make voide the faith or promise of Chastity, which they vowed to our Lord.* And as S. Augustin sayth (Heresi 82.) *Iovinian the Heretike was the first who induced vowed Virgins to marry.* And l. 3. Retr. c. 22. for this his new doctrine, he calls him a *monster.*

6. Lett vs go on with S. Paul, v. 14. 15. I will *therefore the younger to marry* (such as be traile) *to give no occasion to the adversaries to speake evell: for some are allready turned aside after Satan.* Whence it is evident, that breach of vows is damnable, even in these yonger widdows, who (by reason of that breach) are sayd to *have turned aside, or gone after Satan*, thus *making their first faith voide.*

7. I end with that prayse given *to Virgins* Apoc. 14. 4, *These are they which follow the Lamb whithersoever he goeth.*

THE

THE XXII. POINT.

Of works of Counſel and ſupererogation.

1. PRoteſtants deny all works of ſupererogation, that is, works which we, of our owne ſelves, ſuperadde to our bounde duty; and conſequently they will have no good worke to be only counſeled unto vs, but they ſay we are commanded to do all the good we can. Againſt this errour be allmoſt all the texts in the former point, and particularly the Text I there cited n. 1. out of the Booke of Numbers, and what I cited n. 4. out of S. Paul, flatly ſaying. *Concerning Virgins a commaund of our Lord I have not, but Counſel I give.* And againe, *art thou looſe from a wyfe? ſeeke not a wyfe.* Is this a commaund? Woe then to Miniſters marrying when they were free men. If it be no commaund, what can it be but a Counſel? And again *He that joyneth not his Virgin in Matrimony doth better*, to wit, by doing ſomething which you dare not ſay he is commaunded, but which S. Paul once before tould you, ſhee was only counſeled. And he tells you alſo once more, that it is only a Counſel. *More happy* (ſayth he) *ſhall ſhee be, if ſhee remaine ſo, according to my judgment or Counſel.* Is thine better?

To the proofe of this point make all thoſe manyfold Texts, which in the next point we ſhall bring.

bring, to prove how commendable voluntary austerityes be, for none of those austerityes be by any precept commaunded, but only commended to us; and so they be not of precept, but of Counsel, superadded to what we are commaunded, and therefore they be works of supererogation. See all those Texts, for they be most convincing.

2. In the Law of nature, I find Iacob freely, without being commaunded, vowing to build a Church, Gen. 28. v. 20. *And he vowed a vow saying, if God shall keepe me in the way, and I shall be returned prosperously to my Fathers house, this stone, which I have set for a pillar, shall be Gods house.* Which he being safely returned, did fullfill. c. 35. v. 6. *Iacob came to Luz a surnamed Bethel, and he built there an Altar, and called that place the house of God.*

3. In the Law of Moyses God himselfe giveth a Rule Num. 6. 2. *To man and woeman who shall separate themselve to vow a vow to separate themselves to our Lord.* For those I say, *who shall separate or consecrate themselves*, which manner of speach sheweth that they were obliged by no precept: But as long as they would be separated or consecrated, God obligeth them not to drinke wine, nor eate grape or raison. Yea Ieremy 35. v. 6. *Ionadab* the son of *Rechab* most commendably (though he were not commanded) did give these Laws to himselfe and his Sonns. *You shall not drinke wine, you and your Children for ever*, (though wine were as common

common drinke with that nation, as beere with us.) *And you ſhall not bnild houſes, and you ſhall not ſow ſeede, and you ſhall not plant vineyards, nor have any. But you ſhall dwell in tabernacles all your days. We obeyed the voice of Ionadab our father.* Wherefore to them by Ieremy v. 18. *Thus ſayth the Lord, for that you have obeyed the commandment of Ionadab your father, and have done all things that he commaunded you; therefore thus ſayth the Lord. There ſhall not want a man of the ſtock of Ionadab the ſon of Rechab ſtanding in my ſight, all dayes, or to ſtand before me for ever.* As your Bibles have it. This is true: for the ſonns of promiſe, (though not the ſons of fleſh) to the Rechabites, be our Religious, of which from the time of the Apoſtles to the laſt day, there ſhall not faile to be many devout men, *ſtill ſtanding in Gods ſight.* Lett Proteſtants ſhew any ſuch amongſt them, who can be eſteemed of the *ſtock of Ionadab*, or a Rechabite: They are ſo farre from this, that they rayle at us for being followers of ſuperſtitious inventions of men, when we follow the giver of ſo Holy Rules as *Ionadab* gave to his ſonne, ſo praiſed and ſo rewarded by God for following them. Let them tells vs (if they can) how amongſt them it is true, *there ſhall not want a man of the ſtock of Ionadab?*

4. Suppoſe the Booke of Iudith (if you pleaſe) to be only a true Hiſtory which you do not deny, from thence then we have a true Relation

how

how piously Iudith lived without any precept, who c. 8. 3. having but lived three yeares and a halfe with her husband, he dying, *shee in the higher part of her house, made her selfe a secret chamber, in which she abode, shut up with her mayds, and having cloath of hayre upon her loynes, she fasted all the dayes of her life but Sabboths, and the feasts of the house of Israel.* And this though *her husband left her much riches, and a great family.* And c. 16. *v.* 26. *There was also Chastity ioyned to her vertue, so that shee knew not man all the dayes of her life, after that Manasses her husband was deade. And she abode in her husbands house a hundred five yeares,* so that she so faire and so rich, lived a widdow about *sixty nine yeares* in Chastity, in prayer, in a perpetuall fast, and hayre cloath. Who commaunded her this, or who required it at her hands? Love of serving God more perfectly.

5. Wherefore in the Ghospel to the yong man, whom our Saviour loved, because he truly (for he loves not lying boasters) did say *that he had kept the commaundments from his youth.* Mark 10. 20. Christ notwithstanding sayd. *One thing thou lackest. Go thy way, go sell whatsoever thou hast, and thou shalt have a treasure in heaven. This one thing was not wanting* to any duty, which he was bound to performe to be saved. For to *enter into lyfe,* Christ did only bidd him *keepe the commaundments.* Matth. 19. *v.* 17. But sayth our Lord *v.* 21. *If thou wilt be perfect*

perfect go ſell the things thou haſt, and give to the poore, and thou ſhalt have treaſure in heaven, and come and follow me. This then is *that one thing which thou lackeſt.* I ſay *thou lackeſt this one thing*, not to the ſtate of ſaluation (for keeping the commandments doth ſuffice to the ſtate of ſaluation) but thou lackeſt this, to the ſtate of perfection, *if thou wilt be perfect.* For this one thing conteines all the three Evãgelicall Counſels. *Firſt Poverty, to ſell all and give to the poore. Secondly Chaſtity*, for him whom he counſelleth to ſell all, and give to the poore, he muſt needs counſel not to take a wyfe with charge of family and Children, for elſe ſomething were to be kept for them. *Thirdly Obedience. Come and follow me* under the obedience of thoſe whom I ſhall place over thee in lawfull authority, for our Saviour in perſon was not to live but a very ſhort time after this. See all that followeth in the next Point.

THE XXIII. POINT.

Of voluntary auſterity of life.

1. I handle this point apart, becauſe there being ſuch dayly practiſe of theſe kind of works in our Religion, and ſo little in our adverſaryes, (they ſcoffing at all we do, or ſuffer, in this point) we will ſhew whether they ſcoffe not at the practiſe

title of vertue recommended by Scripture.

2. First then observe all that hath beene sayd in the last point doth recommend austerity of life, by counselling a chast life, which cannot be maintayned unlesse the flesh be tamed by some austerityes: neither is Chastity it selfe a small austerity. Note allso that they who in the old Law (Numb. 6.) *Had a will to separate themselves to God*, had allso a will to choose an austere life, abstaynning from wyne, the usuall drinke of that countrey. How great and voluntary was the austerity of the Rechabites or sonns of Ionadab, who *neither did drinke wyne, nor built houses* (but lodged abroad in tabernacles) *nor possessed vineyeards nor sowed corne or any seede.* And yet how doth God praise and reward them for it? Ieremy 35. 18. How great and how voluntary was the austerity of Iudith, living *sixty nine yeares in Chastity*, in upper roomes retyred from the world, allmost in continuall fast, continuall hayre cloath, most frequent prayer, she being so rich, and (when she began this course) so younge and so beautifull? Christ allso counselled no small voluntary austerity, to him whome he advised for greater perfection to *sell all*, for money being the price of all commodities, the want of it brings all incommodities. He was advised allso to follow him, *who had not a hole to shroud his head in.* What austerity is here counselled?

3. Much

3. Much like this was the voluntary auſterity of the firſt Chriſtians, forſaking money, the price both of all delights, and allſo of all convenient accommodation: and yet Act. 4. v. 34. *As many as were owners of lands, or houſes, ſold and brought the prices of thoſe things which they ſold, and carried them before the feete of the Apoſtles.* Who commaunded this? Love of ſerving God more perfectly: For if we ſpeake of any obligation, they had no other then we have. Hence S. Peter to Ananias. c. 5. v. 4. *Whiles it remained was it not thine owne, and after it was ſold in thyne owne power?* That is, thou *hadſt power* to keepe it wholy to thy ſelfe, or to vow it wholy to God, after which vow thou hadſt no further power to keepe it, according to what we proved fully out of Scripture, Point 21. n. 1. 2.

4. But to ſpeake more particularly of that which we call auſterity of life, ſuch as that of Iudith was, both great and voluntary, as allſo that of Rechabites, or Sonns of Ionadab: how great and voluntary was the auſterity of Holy David though a King? *His knees were weake through faſting.* Pſal. 109. 24. *I am weary with my groaning. All the night make I my bed to ſwimme. I water my couch with my teares.* Pſal. 6. v. 6. *By reaſon of the voice of my groaning, my boanes have cleaved to my skin.* Pſ. 102. v. 5. *I have eaten aſhes like bread, and mingled my drinke with weeping.* v. 9. His prayers allſo farre exceeded any commaund given him. Pſal. 119.

148. *Mine eyes have prevented the nights watches, that I might meditate thy word. I prevented the dawning of the morning, and cried.* And v. 62. *At midnight I will rise to give thanks to thee.* And v. 97. *Thy Law is my Meditation all day.* And 164. *Seven times a day I do prayse thee.* Daniel c. 9. 3. of himselfe sayth. *I did put my face to my Lord God to beseech and pray him in fastings, sackcloath and ashes.* And Nehemiah 9. v. 1. *The Children of Israël came together in fasting and sackclaths and earth upon them.* What the Ninivites did is wel knowne. Of Iacob as wealthy as he was, the Scripture tells us, how sleeping on the ground, *he used a stone for his pillow*, and so was favored with that heavenly vision: Gen. 28. 11. so all Israël is sayd Ioël 2. 12. *Turne ye to me with all your heart, with fasting, with weeping, and with mourning.*

5. Now in the new Testament Christs doctrine would have made the great sinners of Tyre and Sidon, *do pennance in sackloath and ashes.* Matth. 11. v. 21. He sayth to all *He that will come after me lett him take up his crosse.* Great and voluntary was the austerity of S. Iohn Baptist. *He shall be great before our Lord. Wine and sicer (or strong drink) he shall not drinke.* Luc. 1. 15. *The Child grew and waxed in spirit, and was in the desert untill the day of of his Manifestation or shewing in Israël.* v. 80. That is, from his childhoode untill he was above 30. yeares old. *He was cloathed with Camels haire, and a girdle*

girdle of skinn about his loynes, and he did eate locusts and wilde honie. Mark. 1. v. 6. And he did eate so sparingly, that of him Christ sayth, *John came neither eating nor drinking.* Matth. 11. 18. Of his Disciples often fasting we reade Matth. 9. v. 14. And they were instructed by him of whome Christ sayd, *among st the Children of women there hath not risen a greater then John Baptist.* Christ allso promised there that his Disciples should do as Iohns did, that is, *fast often,* when *the Bridgeroome should be taken from them.*

6. They did but what S. Paul taught 2. Cor. 6. v. 4. *In all things approving our selves as the Ministers of God in much patience, in tribulations, in necessityes, in distresses, in stripes, in prisons, in seditions.* To these (which all perhaps were not voluntary) he exhorts us, voluntarily to adde, *in labours, in watchings, in fasting, in purenesse or Chastity. For as we shall be partakers of his sufferings, so shall we be of his consolation.* 2. Cor. 1. 7. *Mortify your members which be upon earth.* Col. 3. 5. But before I passe hence, I must observe what is sayd of Holy Anne. Luk. 2. v. 37. *Shee was a widdow untill eighty and foure yeares* (living even untill that age) *shee departed not from the Temple, by fasting and prayers serving God night and day.* Behold by what exercises God is served. Who commaunded her this? The dutyes of serving God more perfectly.

7. Heare S. Paul of himselfe 1. Cor. 9. 27.

I keep under my body, and bring it into subjection, least perhaps whilst I preach to others, my selfe may become a cast away or reprobate. Who commaunded him? Desire of securing his salvation. Again Col. 1.24. *I Paul who now rejoyce in suffering for you, and do accomplish, or fill up that which is behind, or those things which want, of the afflictions of Christ in my flesh, for his body which is the Church.* Behold an other reason, which was to suffer, thereby to satisfy for the sinns of others, of which text more, when we shall speake of satisfactory good works in the next point n. 6.

8. S. Timothey, Disciple to S. Paul, having great weaknes of stomack; and frequent infirmities in the midst of so great labours did notwithstandin so continually drinke water, at all his meales, that S. Paul thought it necessary to write to him thus. 1. Tim. 5. 23. *Drinke not yet water, but use a litle wine for thy stomack, ād thy oftē infirmityes.* So that you see, that, before, he did not so much as drinke a *litle wine*, though it were the common drinke of that countrey, and though he were so weakned by sicknesse and labour: Thus voluntarily absteyning from wine, so good a creature of God. Who commaunded him this abstinence? Love of Perfection.

THE

THE XXIV. POINT.

Of satisfactory good workes.

1. THese voluntary austerities (of which we spoake in the former point) and all such painfull and laborious good workes, when they are performed in state of grace, are held by vs Catholicks to have a great satisfactory vertue, by which the paine due to our sin, is forgiven, and is more, or lesse cancelled, as the works are more, or lesse perfect. For wee teach that after the sin it selfe is forgiven, by our true repentance and humble Confession, there yet remaines the guilt of temporall paine, to which that sin makes us still lyable, as I shall prove in the next point, which (if you please) you may reade before this. Protestants thinke they much magnify the Passion of our Saviour by saying that, by vertue of that alone, all sinns and all paine due to all sinns, are quite forgiven. But first I aske them if nothing else be required on our parts? They are forced to confesse something else required: for they are constrained to acknowledge *First* that we must be baptized, *Secondly* that we must lay hould of the Passion of Christ by the hand of Faith, *Thirdly* that besids this faith wee must have true repentance. *Fourthly* they must needs say, that allso you must have a will to

receave the Body and Blood of Christ. *Vnleſſe you eate the flesh of the Sonne of man, and drinke his blood, you shall not have life in you.* Io. 6. 53. *Fiftly* they muſt needs alſo ſay, that either the obſervation of the commaundements is neceſſary, (as we ſhall ſhew point 36.) or at leaſt a good will, and ſerious endeavour to keepe them. *He was made to all that obey him the cauſe of eternall ſalvation.* Hebr. 5. 9. So that *obeying him* is required on our parte, to have him be effectually to us, *the cauſe of eternall ſalvation.*

2. By this diſcourſe it is evident, that though the Paſſion of Chriſt in it ſelfe be of a ſufficient worth, and value, to ſatisfy for all the ſinns of the world, yea of a million of worlds, and alſo for all the paine that is, or can be due to thoſe ſinns; yet Chriſt, (out of his Prudence and Iuſtice) thought fit to order ſo, that this full fruit of his Paſſion ſhould not be applyed to any, but ſuch, as ſhould performe ſeverall things which he requires at theyr hands for this effect. Not that there is neede of this to ſupply any want of value in his Paſſion, but there is neede to do all this, to fullfill, on our parts, the Covenant, and conditions, upon which this benefitt is graunted. As you muſt ſay of all thoſe five ſeverall things, which, you yourſelves require to be ſuperadded by us on our part, that we may enjoy the full fruit of his Paſſion. To theſe five things we Roman Catholicks adde a

sixth, and we have Scripture for this sixth, as well as you have, for the other five. That sixth thing is, that Christ requires of us severall penall, and laborious works, which though in themselues, and as they meerely proceede from us, they have no sufficient proportion to cancell the paines due unto our sins (as allso you must confesse all that is done by us in Baptisme, or in believing, or in repenting, or in receaving his body, or in endeavouring to keepe his Law, hath allso no such proportion) yet each of them have vertue to this effect: But this vertue is meerely from the vertue of the Passion of our Saviour, which is communicated to us by the performance of these things. For wee so magnify the vertue of our Saviours Passion, that we say a most satisfactory vertue (or a speciall efficacy to cancel paine due to sinns) is not only communicated by it to Faith, but the like efficacy, in order to this effect, is by the same Passion communicated to our painfull, and laborious works of fasting, hayrecloath, watching, praying, almesdeedes; and therefore this our doctrine is so farre from derogating to our Saviours Passion, that it honoureth it more then yours, which doth deny the Passion of our Saviour this praise, of being sufficient to elevate, and rayle our poore endeavours of satisfying to any ability of making reall satisfaction.

3. The force and vertue of these actions was

well known to H. David, who did practice them so much, as I shewed in the last point n. 4. His knees were weakned with fasting, he laboured in sighing, he every night washed his bed, and watered his couch with his teares. The voice of his perpetuall groaning for his sins, with other austerities joyned therewith, made his boanes cleave to his skin, he being meerely skin, and boanes: for did eate ashes as bread, and mingle his drinke with his most frequent teares, he gave himselfe to prayer night and day. *Every night* washing his bed with teares, rysing at midnight to confesse to our Lord, and then preventing the dawning of the day, by the cry of his morning prayers, Seven times in the day he sayd praise to God, all this he did, being a King. Almesdeeds may seeme lesse wonderfull in a Royall person: yet his bountifull Almes, (considering the charge of so continuall warrs,) were even incredible. Towards the building of the Temple 1. Chron. 22. v. 14. *Behold* (layth he) *I, in my trouble, prepared the charges of the house of our Lord. Of Gold a hundred thousand talents, and of silver a thousand, thousand talents, and of brasse and of iron without weight, for the number is surpassed by the greatnesse: timber and stoanes I have prepared to all the charges.* To all this in the 29. Ch. v. 3 *Above all these things which I have offered into the house of my God, I give of myne owne peculiar goods gold and silver unto the Temple of my God, besids those*

things

things which I have prepared for the Holy House. Three thousand talents of the gold of Ophir, and seven thousand talents of most approved syluer. Thus he excelled in all the three satisfactory works, *Fasting, Prayer,* and *Almesdeeds* to which three all other satisfactory works are reduced. Who commaunded David this? The excellency of his Charity to God.

4. In like manner Iob of himselfe. *I abhorre my selfe, and repent in dust and ashes.* Iob 42. 6. And as for Almes c. 31. v. 17. *If I have eaten my morsels alone, and the pupil hath not eaten with me. If his sydes have not blessed me; and he was not warmed with the fleeces of my sheepe. The straunger tarryed noth without: my doore was open to the wayfaring man. If I have bene affrayde of a very great multitude.* In another place, *he was an eye to the blinde, a staff to the lame, &c.* Of Holy *Iuditbs* actions we spoake in the former point. Heare what is sayd to that wicked King by Daniel 4. 24. *Wherefore ô King, lett my counsel be acceptable to thee, break of thy sinns by righteousnesse, and thine iniquities by shewing mercy to the poore.* Behold the sinns, even of Nabuchodonozar, might be cancelled by Almes. For Prov. 16. 6. *By Mercy and truth iniquity is purged.* Ioël 2. 12. *Convert to me in all your hart in fasting, and in weeping, and in mourning, and rent your harts, and not your garments.* Ionas 3 5. *The men of Ninive proclaymed a fast, and were cloathed with sackcloath &c. And God saw theyr works, and had mercy &c.* Why? *He saw theyr works.*

5. In the new Testament we are exhorted, *to approve our selves Ministers of God in labours, in watching, in fasting, in Chastity.* 2. Cor. 6. 4. We have S. Iohn Baptist *neither eating nor drinking*, Matth. 14. His Disciples *fasting often*, Christ promising that after his death his also should fast as S. Iohns did, that is, *should fast often.* Matth. 9. 15. We have S. Anne *by fasting and prayers serving night and day.* Luk. 2. 37. S. Paul *chastizing his body*, his Disciple Timothy *drinking still water.* And as for Almes, after so many woes denounced to the most uncleane Scribes, and Pharises Christ himselfe sayth. *But yet what remayneth, give Almes, and behold all thinges are cleansed unto you.* Luk. 11. 41. So that to cleanse them by his blood, he would have theyr Almes joyned with the vertue of his blood, which blood gave this cleansing power to theyr Almes. And S. Paul promiseth us Rom. 8. 17. *That we may be Heyres of God, and Iointheyres with Christ, if so be we suffer with him, that we may also be glorified with him,* Note the condition *if so be that we suffer:* Though Christs suffering of its owne selfe be more then enough, yet he will have ours joyned, upon these tearmes he covenants to communicate the full fruit of his Passion to us, and therefore without this be done, on our part something is sayd to be wanting to the Passion of Christ in order to its full effect.

6. This is cleare out of Col. 1. 24. *I Paul who now*

now reioyce in suffering for you, and do fill up what is behind of the afflictions of Christ in my flesh, for his body which is the Church. Notwithstanding Christs Passion (as I declared n. 1. and 2.) some scores are left *behind so that some things are wanting*, not wanting on Christs part, but Christ requyres them to be done on our part, for they be our scores, which be thus *behind*, untill we shall have done all that he hath ordayned that we should doe, to be partakers of the full fruit, of his Passion in order to the cancelling of paines due for our sinns. And we must either by our selves *fill up what is behind, or accomplish these things which want of the Passion of Christ* to this effect, or our charitable Brothers must (by theyr suffering for us) helpe us out, as S. Paul here sayth he did helpe out the Colossians by his suffering for them. So that, *if we be fellows in his Passion, we shall be fellows in his Resurrection and glory.* Rom. 8. 17.

7. The obtayning of this remission of all sinns and of all paines, due to these sinns, which are committed after Baptisme, is not done with that facility and easines, with which all this was done in Baptisme, but it is a thing requires much labour and paine, Heb. 10. 26. *For, if we sin willingly after the knowledge of truth receaved, there is not left an Host for sins.* Wherefore though it be most true, which was there sayd, v. 14. *By one oblation he hath perfected for ever them that are sanctified.* Yet the

true

[illegible] meaning of that text is, that he hath done this in that manner, which he in his prudence, and justice, hath thought fit; that is, he hath by that one oblation so *perfected them for ever*; that they, to be partakers of this *consummated* perfection (compleated on his part,) must, on all things, which he exacts to be done on their parts; that is, [illegible] *to keepe the Covenant* [illegible] It thus disposed they supersede baptisme [illegible] wholy supposing their perseverance. But we sin after this baptisme, (in which we professe the knowledge of the truth receaved) *there is now not an Host for sin*; that is, the Host of Christ Crucified (which is the *oblation consummating them for ever*) is not left, to wit, it is not left to cancel, and cleanse our sins so easily as before. For none can again be baptized in cold water, but wee must be rebaptized in the hott water of our teares, in the baptisme of pennance (for so the Scripture calls pennance) in fasting, sackcloath, watching, praying, almesdeeds, or else we must smart in Purgatory, as by Scripture wee shall now prove.

THE

THE XXV. POINT.

Of Purgatory and prayer for the Dead.

1. SOme are so ignorant in the understanding of Scripture, that if they find not there the name of *Purgatory*, they presently conclude that according to Scripture there is no such thing as Purgatory. This is as great simplicity, as it would be to deny the most Blessed Trinity, because this name cannot be found in all the Scripture old or new. Such men are to be taught, that any thing is sufficiently proved out of Scripture, if the Scripture can be shewed to contain such principles as cannot be true, unlesse it be true allso that there is a Purgatory.

2. I say then the Scripture holds forth vnto vs *three severall principles*; all which three must be false, unlesse we grant a Purgatory. For first, if any Scripture teach, that, although our sins be forgiven us, whensoever we truly repent, but yet that they are only forgiven so, that all the paines due to them be not allwayes forgiven them, together with these sins; then that very Scripture teacheth us allso, that there is a Purgatory: because it may often happen, that he, to whom all sins were forgiven, did depart this life before that all the paines, due to those his sins, were remitted.

These pains being due by divine Iustice, and not being cancelled by any satisfaction made for them in this world, it evidently follows, that divine Iustice must exact the payment of them in the next world: but not in Hell because no man is condemned to Hell, who did truly repent for his sins. Therefore some other place, or state, must needs be granted, in which such a soule is to pay those temporall punishments, which are yet due to her by divine Iustice. This place, or state, is that which we call *Purgatory*.

3. *Secondly*, if any Scripture teach vs, that we may live and dye with such sins, as be not damnable, but only deserve temporall punishment and not eternall; that Scripture also must needs teach us Purgatory, which is nothing else but a place, or state, in which souls departed suffer only for a time, and not for eternity.

4. *Thirdly*, if any Scripture teach us to pray for the dead that very Scripture teacheth us a Purgatory. For prayers for the dead, are unnecessary to those, who are in heaven, and unprofitable to such as are in Hell. Those dead then, who can receive help and relief by our prayers, must neither be in heaven nor in Hell, but in a third place, which we call Purgatory. My work then is done, if I can shew *that these three principles do hold forth more as in Holy Scripture*. Yet *fourthly* we shall add severall other Texts in proofe of [illegible] by.

5. Let us now begin with the *first principle*, and let us shew how the Scripture teacheth us, that full often, after the sin it self is forgived, there do remain some pains, yet due even to that sin. We are all born in Originall sin. This sin is quite forgiven to many children, wether it by the faith of theyr parents (as in the Law of nature) or by Circumcision (as in the old Law) or by Baptisme as in the new. And yet those very infants, to whom this sin is forgiuen, do notwithstanding for the selfsame forgiven sin, suffer the punishment of death due unto them for no other cause, but for that very originall sin, which was forgiven them. This is taught by S. Paul Rom. 5. 12. *As by one man sin entred into the world, and by sin death: so unto all death did passe*; yea truly unto all did death passe, even to those innocent Children who have not committed the least offence in the world.

6. In the book of Numbers, ch. 14. The people greviously offended God by murmuring. But Moses praying earnestly for them, our Lord said, *I have forgiuen it according to thy word. But yet all the men that have seen the signes that I have done in Ægypt and in the wilderneſſe, they shall not see the Land, for which I sware to theyr Fathers.* v. 23. *In this wilderneſſe shall your Carcases lye.* v. 28. and v. 32. *Your Carcases shall be in the wilderneſſe: your Children shall wander in the desert forty years, and shall bear your fornications, until the Carcases of theyr Fathers be consumed*

mad in the desert. And forty yeares shall ye bear your iniquities. For as I have spoken so will I doe. Note here, that God with his own mouth sayd, *he had forgiven the sin*, and yet he with the same mouth, and breath, (as I may say) tells them there shall be still a just punishment undergone for this very sin, *for which* (though forgiven) *they shall dye in the wildernesse, and for forty yeares theyr very Children shall bear theyr fornication*; and they shall suffer all the incommodities of wandering in a wilderneſſe. Can then any man wonder, if they themselves, who had theyr pardon on these termes, and then were slain the very next day by theyr enemies, should for a time, yea perhaps for forty years, suffer some punishment after death? Eternall punishment (the old sin being forgiven) they could not suffer, if they did no new one; yet manifestly some punishment after death could not but be due to the, seeing that so great a punishment was so justly laid upon theyr Childre, for theyr sake, for forty whole years.

7. Let vs go on, 2. Sam. ch. 12. vpon Dauids great repentance for his great sins of Murther and Adultery, God by the Prophet Nathan tould him *v. 13. Our Lord also hath taken away thy sin. Howbeit because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme the Child that is borne unto thee, shall surely die.* Behold the sin taken away, and yet behold a punishment still due even for this deed. Yea *for this deed, the sword shall not depart from thy house for ever. I will take thy wi-*

ves, and give them to thy neighbours, and they shall ſleep with thy wives in the ſight of this Sun. v. 10. 11. All which great puniſhments, even after this *forgiven ſin*, did befall David and his family. His ſon dyed v. 18. Three more of his own ſons were ſlain: Ammon in the next chapter; Abſolom chapter 18. Adonias 1. Kings v. 24. Yea Abſolom before his death did raiſe an Army againſt David his Father and enforced him to fly. Ieruſalem being taken, they pitched a tent for Abſolom in the houſe top (the leads of the place) *And he went to his Fathers Concubines before all Iſraël*, 2. Sam. Ch. 16. v. 22. Thus, in the ſight of the Sun, lying with his own fathers wives, called here concubines, becauſe they were not admitted to the title of Queenes.

8. *Our Lord ſayd to Moſes and Aaron* (Num. 20. 12.) *becauſe you have not believed me, you ſhall not bring this people into the land which I will give them.* And v. 24. *Aaron ſhall be gathered to his people*, (that is ſhall dye) *for he ſhall not enter into the land, which I have given to the Children of Iſraël, becauſe he rebelled againſt my word*, and v. 28. *Aaron dyed there in the top of the mountaine*, and Ch. 27 v. 13. *God ſayd to Moſes, when thou haſt ſeen* (the land of promiſe) *thou alſo ſhall be gathered unto thy people as Aaron thy Brother was gathered: For ye rebelled againſt my commandment.* Thus you ſee theſe two great Saints, both puniſhed with a moſt ſpeedy death: For that very ſin, of which they, being admonis-

hed by God himself, questionlesse did repent. Whence after this sin committed God did so familiarly converse with Moses, from ch. 20. to 27. By all these, and a world of other such examples, it is made evident, that upon the true repentance of the delinquent, though the pain of eternall death be allwayes forgiven him, yet often the delinquent remaines liable to suffer temporall punishments: even as in this world, though upon the repentance of a delinquent deserving death, the punishment of death be forgiven him, yet he is justly made liable to suffer imprisonment, or condemned to pay such a fine.

9. Out of this principle it clearly followeth that there is a Purgatory; for seeing that a man may dye before he hath suffered, or satisfyed for the punishment due by divine Iustice unto him, it doth necessarily follow, that this punishment, according to the same Iustice, must be given him in the world to come; not in hell, because the sin is forgiven him: but yet in the prison of Purgatory, out of which he shall not go, untill he hath paid the last farthing. Matth. 5. 26. It remains then proved, that this principle, (so well grounded in Scripture) cannot be true, unlesse it allso be true, that there is a Purgatory.

10. I passe to the second principle, teaching that some sins are only veniall, deserving indeed some punishment, but not eternall. For as he were

a Tyrant,

a Tyrant, who would punish every offence (though it deserves but whipping) with a cruell death, so we should have too too hard opinion of Gods Iustice, if we believed, that for every merry lye, for every idle word, or passionate speech, for every trifling away of a small time unprofitably, for every vain or lazy action, he should punish the delinquent with death everlasting, and the endlesse and unspeakable torments of Hell fire, if the person dyeth without repentance, as thousands must needs do, who dye suddenly or out of their senses, or in their sleep, &c.

11. That there be such veniall sins, or smaller offences, as these are, which be truly sins, yet not mortall or damnable is clear out of Scripture Exod. 1. 17. *But the Midwives* (of Egypt) *feared God, and preserved the men Children*, contrary to the command of the King, who questioning them for breaking his commandment, they answered; *The Hebrew women are not as the Egyptian women; for they have the knowledg to play the Midwife themselves and before we come to them they are delivered. God therefore did well to the Midwives; and because they feared God, he built them houses*: Here you see the Midwives telling an officious lye, which is a sin; yet this sin did not take from them the love of God, or made God hate them: but they even then *feared God*, as the Scripture sayth, and he for this their fear, (exercised not in this lye, but in their

Charity and Mercy,) highly rewarded them. Yet this lying being a sin, divine Justice could not but reserve some punishment for it, though not eternall.

12. Even so Iosue 2. 2. The spies sent by Iosue entred the house of Rahab. *And it was told the King of Iericho. He sent to Rahab saying; bring forth the men that came to the, for they be spies: and the woman taking the men, hid them and sayd, I confesse they came to me, when the gate was a shutting in the dark: and they withall went out; I know not whither they be gone persue quickly, and you shall overtake them. But she made the men go up to the roof of her house, and covered them with the stalk of flax which was there.* Here you have another officious lye, but only a veniall, not a damnable sin. By lying she sinned venially, but by that act of charitably hiding the spies, she pleased God: For S. Paul sayth, *by Faith Rahab perished not, receiving the spies with peace.* Hebr. 11. 31. And S. Iames chap. 2. v. 25. *Rahab, was she not justified by works, receiving the Messengers and putting them forth another way, after that she had first hid them?* Of these kind of veniall sins the Scripture also sayth. *Seven times shall the just fall and rise again.* Prov. 24. 16. For, these smaller sins cast us not out of Gods favour, wherefore by his grace, we soon get pardon again. And hence these sins are called veniall; such as easily have pardon.

13. Whence our Saviour himself doth di-

stinguish

ſtinguiſh ſeverall ſins, and affirms ſome of them to deſerve puniſhment, but not hell fire. Matth. 5. v. 22. *Whoſoever is angry* (for ſo the Proteſtant Bibles read it) *with his Brother, ſhall be in danger of Iudgment. And whoſoever ſhall ſay to his Brother Raca, ſhall be in danger of Councill. And whoſoever ſhall ſay, thou fool, ſhall be in danger of hell fire.* Of which only eternall puniſhment, the two former ſins did not endanger us, they being but veniall. Hence it is evident, that there be ſome ſins, which God judgeth worthy of puniſhment, and yet not to deſerve *hell fire*: and he ſpeaks of the puniſhment of the next life, as of hell, &c. Again, Matth. 12. 36. *I ſay unto you that every idle word that man ſhall ſpeak, he ſhall render an account therof in the day of Iudgment.* The words of leſſer anger deſerved not hell fire as the former Text taught us; yet they being worſe then meer idle words, ſome puniſhment is due to them. For here this Text ſayth, *ſome account muſt be rendred even for every idle word.* But a leſſer account then for angry words, and therefore they will not alone make us liable to hell fire. Again, Matth. 7. 3. ſome ſins be called *Beams*, ſome only *Mothes*; which name Chriſt (hating deadly ſin to death) would never give to any ſin, that were damnable. Neither would he (if theſe leſſer ſins were damnable) ſpeak of them as he doth, Matth. 23. v. 24. *You tithe Mint and Aniſe &c blind guides, that ſtrain a gnat, and ſwallow a Camel.* Be-

hold some sins only like *gnats*, and the doing of them compared to the fault, that would be in omitting *to pay Tythe for Mint and Anise*, Yet because all venial sins do something pollute the soule this stain must be purged or cleansed. Often this is not done in this world; for we see dayly men continew in doing these sins to the last, loosing all sense, and life allso, before they repent them: some account then in Iudgment (following after death immediately) will be given of them. Not in Hell, for they deserve it not: therefore in Purgatory.

14. Agreable to this is that which our Saviour sayth Luke 12. 47. *That servant who knoweth the will of his Lord, and doth not according to his will, shall be beaten with many stripes: but he that knoweth it not, and doth things worthy of stripes, shall be beaten with few stripes.* Hence it is evident, that there be some men, who do things worthy of stripes, which they shall not escape; but yet *they shall be beaten with few stripes*. But if these stripes be to be laid on for all eternity (as all stripes be, which are paid in Hell) they will not be few; because being everlasting, the number of them will be without number: will then any one call these stripes few? Or can any man perswade himself, that a God, who is all mercy, will, in this unmercifull manner, punish the speaking of one idle word? Yet Christ himself sayth, that we shall be accountable *for every idle word we speak*, Matth. 12. Wherefore we must be lyable

lyable to ſome puniſhment for every idle word: ſo that if a man of full age converted from Idolatry, be baptized, and by and by after killed, before he commit any other ſin, then the ſpeaking of one idle word only, ſhall this man be tormented for ever and ever, ſo long as God ſhall be God? And ſhall the Father of mercies give this unmercifull ſentence? Doubtleſſe if any man can do a thing *worthy of ſtripes*, and for doing it, deſerve only to be beaten with few ſtripes, this man may hope for this mercy. But for greater then this he cannot hope; ſeeing that Chriſt ſayth, that ſome account is to be given for that idle word. Some puniſhment therefore he muſt ſuffer, but not eternall; and conſequently not in Hell, but in Purgatory. For he muſt be beaten with few ſtripes, not with maſſy, or everlaſting ſtripes. If this principle (ſo well grounded in Scripture) be true, then it cannot but be true, that there is a Purgatory.

15. *The third principle*, clearly allſo contained in Scripture is, that prayer may profitably be made for the dead. This is proved, as well out of the old as new Teſtament. In the old Teſtament, 2. Mach. 12. where after diverſe of the ſouldiers of Iudas Machabeus had been ſlain in the Battle, v. 43. *He making a gathering ſent twelve thouſand drachmes of ſilver to Hieruſalem to have Sacrifice offered for the ſins*, (of the dead) *well and religiouſly thinking of the reſurrection. For unleſſe he hoped that they*

who were ſlain ſhould riſe again, it ſhould ſeem ſuperfluous and vain to pray for the dead. It is therefore a holy and healthfull cogitation to pray for the dead, that they may be looſed from their ſins. Your Engliſh Bibles ſo mangle the ſenſe here, that I would not follow them.

I know Proteſtants will ſay theſe Books be not Canonicall, though in the *third Councel of Carthage* Can. 47. They be regiſtred in the Canon. Yet not to diſpute this matter, I take that which is granted without all diſpute; that is, that theſe Books be writen by a true and faithfull writer of the ancient Church Hiſtory: or elſe why do you place them in the Bible? And without diſpute allſo they were written before our Saviours time. So that by the moſt grave teſtimony of ſo antient a writer of Eccleſiaſticall Hiſtory, we have, firſt that Iudas Machabeus, who then was High Prieſt, and allſo chief commander of the Iewes, (Gods only true people) did hold prayer for the dead to be laudable. Secondly, that this was not his private opinion, but a thing done confirmably to the cuſtome of the Iewiſh Church, which to this very day uſes prayer for the dead; Thirdly, all the ſouldiers being men, who had devoted their lives for the defence of the true belief, concurred, by contributing to this act of Piety, *That Sacrifice might be offered for the dead.* Fourthly the Prieſts of Hieruſalem, who beſt knew their Churches cuſtome in

Sacrifices

Sacrifices for the dead (which were the ſame that for ſin) are never ſayd to have ſcrupulized at the matter. Fifthly, this moſt ancient Hiſtorian recommends this cuſtome as holy. All theſe things not being ſingular in thoſe men alone, and happening not full two hundred yeares before Chriſt, and ſtill laſting to this day among the Iewes, there could not but be many, who practiſed this (ſo commō a thing) in his and his Apoſtles times. And yet you never read the leaſt reprehenſion given them for it.

16. Out of the new Teſtament we have two places: Firſt S. Paul, 1. Cor. 15. 29. *What ſhall they do, who are baptized for the dead? if the dead do not riſe att all, to what end are they baptized for them?* As if he would ſay, to what end do men do pennance for the dead? To what end is this done, if there be no reſurrection, and the ſoule do not ſtill ſurvive expecting to be reunited to the body? S. Paul can ſpeak here of no other baptiſme which can profit the dead, but the baptiſme of pennance; for ſo S. Marke, and ſo S. Luke ſpeaks. And certain it is, that S. Paul takes his argument from that, which with profit to the dead, can be performed for them. Otherwiſe when he preſſeth ſo hotly thoſe words, *To what end are they baptized for them?* one might eaſily anſwer, to no end. True then it is, that to a very good end we undertake this painfull Baptiſme of Pennance for the dead,

to taking upon us part of theyr fiery Baptiſme in Purgatory. This is the language of Holy Fathers, expounding Scripture, as Bellarmin ſheweth (l. 1. de Purgatorio cap. 4.) out of S. Hierome, S. Baſil, and Bede, all expounding thoſe words, *He ſhall baptize you in the Holy Ghoſt and fire*, Matth. 3. *That is* (ſay they) *with the Holy Ghoſt ſhall he baptize in this world, and with fire in the world to come.* To the ſame effect he cites S. Gregory Naz. calling Purgatory fire the *laſt Baptiſme.*

17. The ſecond text is 1. Io. 5. 16. *If any man ſee his Brother to ſin a ſin not to death, let him aske, and life ſhall be given for them that ſin not to death.* There is a ſin to death (committed by irrepentent ſinners) I do not ſay that he ſhall pray for it. And ſo we never pray for thoſe, whom we know to dy unrepentant. This is the true ſenſe of this place, and hence it is clear, that there *be ſins to death*, and *ſins not to death.* The meaning is not, that there be ſins mortall, and ſins veniall, neither according to our interpreters, or according to yours, who deny all veniall ſins. As for us we all hold prayer lawfully and fruitfully made for any ſin whatſoever during the life of the ſinner. Wherefore *a ſin to death, is to leave faith, working by Charity even to death.* As S. Auſtin ſayth de Correp. & gra. c. 12. Whence it followeth contrariwiſe, that *a ſin not to death*, is that which a man commiteth, but doth not perſever in it untill he be dead. S. Iohn therefore

refore encourageth us with confidence to pray for any, whom we do not know to be departed in deadly ſin unrepented. For it is evident that S. Iohn ſpeaks here of praying for the dead. *Firſt*, becauſe before the death of any ſinner, we may pray for pardon of his ſins, whatſoever they be, and our prayer may be heard. But S. Iohn ſpeaks of a ſinner now placed in ſuch a ſtate, that prayer for him will not be available. Therefore he ſpeaks of praying for ſinners who are dead. And of thoſe, ſome are dead in theyr ſins without repentance. For theſe he bids us not pray. Others of them are dead after they duly repented theyr ſins; and for theſe he encourageth us to pray. I prove this *ſecondly*, becauſe he ſpeaks of theyr prayer, *who know theyr brother to ſin not to death*, that is, to have given ſignes of true repentance. *For any ſuch let him aske, and life* (of glory) *ſhall be given him, ſinning not to death.* Now if this principle of praying for the dead be true, it cannot but be true, that there is a Purgatory, ſeeing that prayer brings no relief to any, that are either in heaven or Hell.

18. To theſe *three principles*, we may yet add ſeverall Texts, to the ſame effect, as Apocal. 21. v. 27. *There ſhall in no wiſe enter into it* (heaven) *any thing that defileth.* Many dy polluted with multitudes of veniall ſins unrepented. This pollution muſt be purged before they enter heaven. Many alſo dye before they have fully ſatisfied for all

pain,

pain, due to theyr mortall ſins forgiven them. This full ſatisfaction muſt be made, before they enter heaven. But where? In that priſon, of which it is ſayd, Matth. 5. v. 27. *Amen, I ſay unto you, thou ſhalt not go out from thence, untill thou payeſt the laſt farthing.* Vpon which place, S. Hierome. *This is that which he ſayth, thou ſhalt not go out of priſon, untill thou ſhalt pay even to thy little ſins*: And ſo S. Cyprian. Now that after the paying of the laſt farthing, there is going out, and forgiveneſſe in the world to come, Chriſt himſelf doth teach, Matth. 12. v. 32. ſaying, *It ſhall not be forgiven the, neither in this world, nor in the world to come.* For it is non ſenſe to ſay, *I will neither marry in this world, nor in the world to come*; becauſe in that world there is no marrying; the like non ſenſe would be in Chriſts words, if there were no forgiveneſſe in the next world. I conclude with S. Paul 1. Cor. 3. v. 15. *If any mans work ſhall be burnt*) *as wood hay, and ſtubble*, will do (by which leſſer ſins are ſignified) he ſhall ſuffer loſſe. *But he himſelf ſhall be ſaved, yet ſo as by fire.* Which S. Ambroſe Serm. 20. in Pſalm. 118. expounds thus, *Whereas S. Paul ſayth, yet ſo as by fire, he ſheweth indeed that he ſhall be ſaved, but yet ſhall ſuffer the punishment of fire; that being purged by fire, he may be ſaved, and not tormented for ever as infidels are, by everlaſting fire.*

19. All theſe proofes we have out of Scripture, though they be ſo little noted by our adverſa-

ries,

ries, who dayly read Scripture. Yet they are to know, that if they will do what the pretend, they should, by clear Scripture (before they deny Purgatory) shew us manifestly, *that there is no Purgatory*. For theyr prime pretence of just separation from us, is, that they were inforced thereunto, for such errours, as they can manifestly *by only Scripture* demonstrate to be damnable. Let them shew this of Purgatory, and we have done.

THE XXVI. POINT.

Of Indulgences.

1. TO understand this point well, which is misunderstood by a world of people, *note first* what we proved in the former point, that full often, after that God hath pardoned the guilt of sinne, he doth not pardon the guilt of all that paine to which the sinner, according to Justice, is still lyable for the sin forgiven. *Note secondly*: that we are most grosly belyed by our adversaries who say that our doctrine is, *that the Pope can forgive us our sins by graunting Indulgences unto us*, whereas no Catholicke Doctor can ever be shewed to have taught this doctrine. We all unanimously teach that *the Pope by no Indulgence can forgive any one single mortall or venial sin*. For our Faith tells us that those sins are onely forgiven us by true contrition,

trition or due ſorrow in the Sacrament of Confeſſion, joyned allwayes with a ſincere purpoſe of offending no more. That which is forgiven by an Indulgence is not the guilt of any ſin, either mortall, or veniall; but *it is only the pardoning of part, or of all that paine*, which yet (according to Gods Iuſtice) we ſtand lyable to pay for the ſins already forgiven. Neither doth any Catholicke Doctor teach that the Pope can forgive any ſinner this paine at his pleaſure, by graunting him a Plenary Indulgence. But, if our doctrine be truly underſtood, we all require more for gaining pardon, even of the leaſt part of the paine (ſtill due to our very leaſt ſins) then Proteſtants require to the full forgivenes of all the greateſt ſins that are, or can be, take all togeather with all the paine which can be due unto them, which is a point exceedingly to be noted it being apparently true.

2. For the firſt thing which we require to gain any part, even of the leaſt Indulgence, is to have true faith producing true repentance for our ſin. This alone with Proteſtants ſuffices to remit the guilt of all ſins whatſoever and all paines due to all ſins of which any man can be guilty. Doth it do ſo with us? No, it is farre from it. We ſay that after this, *firſt* he muſt make a true entire Confeſſion. *Secondly*. He muſt moreover ſtand obliged to make perfect reſtitution of any thing to which he is bound. *Thirdly* he ſtands obliged to performe

performe the Pennance enjoyned him. *Fourthly* if this pennance fall ſhort of ſatisfying the divine Iuſtice for the paines yet due to the ſins forgiven; the ſinner ſtands ſtill obliged to ſatisfie the divine Iuſtice by other penall works. Now all that we ſay is, that this paine may be pardoned him by Indulgences; though not by Indulgences graunted meerly at the Popes pleaſure; but by Indulgences graunted by him upon ſufficient cauſes, which cauſes he muſt carefully examine. And after the graunt of Indulgences (upon due cauſes) you muſt not thinke any thing is done untill we, on our parts, have done what is required. What is that? It is, that after ſuch humble Repentance, and after ſuch an entire Confeſſion, and reſtitution, as I ſayd, we performe the things expreſſed in the Graunt of the Indulgence. And when all is done, the moſt, that we obtaine, is to have pardon due to ſuch ſins the guilt of which is allready forgiven by our repentance and Confeſſion. But the Proteſtants teach that Faith alone quite frees men for ever of all theyr ſins, and of all the *paine* that was due for theyr ſins though never ſo many or ſo great: for after this faith God imputes theyr ſins no longer to them.

3. Before I prove that the Pope hath power by Indulgences, graunted upon juſt cauſe, to pardon ſuch as duely performe what is enjoyned, I further note, that the Blood of Chriſt was of that infinite

infinite value, that the ſhedding of one droppe thereof was able to ſatisfie divine Iuſtice for all the ſins of the world, yea of a million of worlds, and able to ſatisfie alſo for all the paine that could be due for all thoſe ſins; Wherefore, ſeeing Chriſt did not ſhed his blood for us by dropps, but by ſhowers; hence it followeth evidently that the ſatisfactions of Chriſt alone be, in a moſt high degree, ſuperaboundant. Tell me now, is the moſt precious treaſure of all this ſuperaboundancy of ſatisfactions, in order to cancell the paine due to our ſins, ſo wholy loſt, that, even the liveing members of Chriſts body can receive no benefit by this ſuperaboundancy? God forbid. They be not treaſures wrapped up in a napkin. Wherefore there muſt be a power on earth to diſpenſe this rich treaſure, but yet to diſpenſe it ſo, as becoms a prudent diſpenſer of the myſteries of God. Now, who is the higheſt and chiefeſt in this dignity of diſpenſing, but he, whome we have proved to be the head and chief Paſtour of Chriſts Church, to whome it was ſayd. *To thee I will give the Keyes of the Kingdome of heaven.* Matth. 16. v. 19. *Feede my sheepe* Io 21. v, 15. See the ſeventh Point.

4. That ſuch Indulgences as here deſcribed, may be graunted, I prove *firſt* becauſe to give thus *the Keyes of the Kingdome of heaven* to S. Peter and to his ſucceſſours (as is there proved) is to give power of removing any barr that may ſhurt us

out

out of heaven, whether this barr be the ſin it ſelfe which excludes us eternally (if not removed) or whether it be the guilt of paine, for our ſins forgiven, which excludeth us onely untill ſuch time as due ſatisfaction is made for that paine. Satisfaction may be made for this paine either by our ſelves, performing ſufficiently for this effect ſuch ſatisfactory workes as we ſpake of Point 9. and 24. Or which may be performed for us by others: For, as I may pay my debts by my ſelfe, ſo I may pay them by a friend.

5. And the proofe of this is a *ſecond proofe* of Indulgences out of Col. 1. 24. *I Paul, who now rejoyce in ſuffering for you, and doe accompliſh thoſe things which want of the Paſſion of Chriſt in my fleſh, for his body which is the Church.* Of which Text ſee what I ſayd Point 24. n. 6. whence appeares that notwithſtanding the fullnes and ſuperabondance of Chriſts Paſſion in it ſelfe; yet in order to our being made compleatly partakers of ſeverall fruits thereof, ſomething may be (and often is) wanting on our part. What is this? It is the adjoyning of thoſe ſatisfactory workes, which (in that Point) we have at large ſhewed Chriſt to expect at our hands. And, untill ſuch workes be performed, either by us in perſon, or for us in the perſon of ſome other, we ſtill ſtand lyable to the paine due to our ſins forgiven. Now that an other may offer ſuch workes for us, is made evident by

the text we cited out of S. Paul, affirming that he rejoyced in doeing this deed of charity, which consisted in suffering (that is in doeing a worke most satisfactory) for them and by it *to make up or to accomplish in his flesh that which was yet behind or as yet wanted of the Passion of Christ*: that is, what *was wanting*, not on Christs part but on the part of his body, which is the Church. Now as S. Paul (as then confirmed in grace) had few sins, and many sufferings, which he could well spare, and give away to pay his brothers debt; so had S. Iohn Baptist, so had our Lady; so the Apostles, so the Holy Martyrs and many others. But above all Christs sufferings alone had an inexhaustable superaboundance which sufferings, although Christ, by his ordinary course of providence doth not applie to the full cleansing of our sins, and of the paine due to our sins; unlesse we doe what is required on our part: yet he hath left power to his Vicar on earth, upon just causes and with due circumspection to impart (by way of speciall favour or Indulgence) those superabundant satisfactions of Christ and his Saints unto us, that, by this superabondancy, our wants may be supplied, if we duely dispose our selves by his grace to be partakers of that great favour.

6. *A third proofe* of Indulgences out of Scripture is to shew S. Paul exercising in the person of Christ this speciall favour or Indulgence towards

wards the incestous Corinthian. Whome (in his first Epistle to the Corinthians) he had given over to Satan by Excommunication. But afterwards moved to be more favorable unto him by his great repentance, he doth not onely absolue him from from the sin, and from the Excommunication: but having enjoyned him a most severe publicke pennance (which was to have lasted for a great time before the paines due to his enormious offence would have been fully cancelled) he notwithstanding out of the plenitude of his Apostolicall power gratiously pardons the remnant of his pennance. Now this pardon would have been no favour nor grace, unles, at the same time, he had pardoned the remnant of the paine still due, according to divine Iustice. Therefore he declares expressely, that he doth it in the power of Christ, so he sayth 2. Cor. 2. v. 10. *To whom you forgive any thing I forgive allso in the person of Christ*: that is, by Christs commission I give this pardon, Christ ratifying the pardon of Indulgence which I give, to one so well disposed, as I see this delinquent to be.

7. And hēce comes in a *fourth proof* Io. 20. v. 23. *Receive the Holy Ghost, whose sins you shall remit, they are forgiven, and whose sins you shall retaine, the are retained* Behold power in the Church not only to forgive the remnant of the paine due to the sins forgiven, (which is all that is done by In Iulgen-

ces,) but allso behold a power to forgive the very sin it selfe, and consequently to take quite away the very eternity of paine, which before was due to the sin. See Point 16. Whence you cannot wonder to see power of taking away only temporall paine due to sin, when such conditions be fulfilled, as wee did expresse here, n. 2.

THE XXVII. POINT.

That faith alone doth not Iustifie.

1. THis is a point, point blank, against the very prime Point of Protestant Religion as theyr grand Reformers call it, who define this faith to be, *an assured confidence that theyr sins are forgiven them wholy by Christs Passion*: And yet in all Scripture they will not find one single text to prove, that ever yet, any one single man, was justified by this speciall faith (as they call it) I say, *by this speciall Faith*, which breeds in them an assured confidence, that theyr sins in particular are pardoned them for Christs sake. Wee aske only for one such Text: And yet though the beliefe of this the Protestant beliefe, be chiefly grounded in this Point, they have not so much as one simple cleere Text, so groundles is theyr very ground. Look upon the Faith of Abraham, who is called *the Father of all that believe*, and see what

Faith

Faith *was counted to him, for his righteouſnes.* Rom. 4. 3. and you ſhall find that verſe taken out Gen. 15. v. 6. where, when God had told him *he would multiply his ſeed like the ſtarres, Abraham believed God, and he counted it to him for righteouſnes.* Why ſo? For his believing promptly that which God had revealed in a matter ſo hard to his underſtanding, as is expreſly ſayd Rom. 4. 21. 22. Hence I argue thus: Here is no mention of his aſſured confidence that his ſins were forgiven him by Chriſts Paſſion, but here is mention of Iuſtifying Faith, or of *Faith counted or imputed to man for righteouſnes*, therefore Iuſtifying Faith is no ſuch matter as this ſpeciall Faith, or confidence. How this Faith of Abraham came to Iuſtify, S. Iames tels us, that it was by being a Faith effective of good works. For he ſo firmely believed what God had ſaid, that he feared not to ſee that ſaying made null, and voyd, though he ſhould offer upon the Altar that very Sonne of his, upon whom, by name, all Gods faire promiſes ſeemed grounded. *For was not Abraham our Father juſtifyed by works, when he had offered Iſaac his Son upon the Altar?* Iam. 2. 21.

2. Wee ſay then, that Faith alone doth not juſtify, but that Faith, working by Charity, compleats Iuſtification. Luke 7. 47. *Many ſins are forgiven her becauſe ſhee loved much.* So Matth. 22. v. 11. Hee that was called to the marriage Feaſt, and came to it, and entred in, and ſat down, could not

do this but by faith entring the Church, yet, becaule *he was not attired in a wedding garment* of Charity, he was caſt out, and for his ſake it was ſayd; *Many are called, but few are choſen.*

3. S. Paul alſo inculcates this 1. Cor. 13. 2. *If I ſhould have all Faith, ſo that I ſhould move mountaines, and have no Charity, I am nothing* Note the word *all Faith.* Again v. 13. *The greater of theſe three, is Charity.* And again, Col. 3. 14. *But above all things have Charity, which is the bond of perfection.* For Matth. 22. v. 40. *On theſe two Commandements* (of Charity) *dependeth the whole Law, and the Prophets.* Yet again Gal. 5. 6. *Neither Circumciſion availeth any thing, nor uncircumciſion, but Faith which worketh by Charity, or love.* Behold that very Faith, which our very doctrine requires, that is, (*Faith working by Charity*) which alſo before he called, *Faith obſerving the Commandements of God.* 1. Cor. 7. 19. Where it is ſayd. *Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the commandements of God.* Again, Gal. 6. 15. *Neither Circumciſion availeth any thing, nor incircumciſion, but a new Creature,* formed by Charity, according to Gods commandements. Again, Eph 1 4. *He hath choſen us before the conſtitution of the world, that wee ſhould be Holy and without blame, before him in love,* or *Charity.* Note how that which makes us *Holy, and without blame before him, is Charity* Again Eph. 3 17. *Chriſt dwels by Faith in the hart, rooted in Charity.*

rity. Again, Hebr. 5. 9. *He became the author of eternall ſaluation to all that obey him.* He was not made the author of this ſaluation to any but ſuch as did *obey him.* For as is ſayd, 1. Io. 1. 7. *If we walke in the light* (Lex Lux) *the blood of Ieſus Chriſt cleanſeth us from all ſin.* Where read you that it doth ſo, *if wee walke not in the light, or do not obey him?*

4. Note, that beſides other Texts, I have cited here *eight* out of S. Paul, becauſe our adverſaries chiefly ground themſelves, in thoſe his words, Rom. 3. 28. *A man is juſtifyed by Faith without the works of the Law.* Where his meaning only is, that neither the works *of the written Law*, done by the Iew, nor the works *of the Law of nature*, done by the Gentil, (before either of them believe in Chriſt) can, (without Faith in Chriſt) juſtify any one. For neither Iew nor Gentil is juſtifyed by any one of thoſe works; but they are juſtifyed by that Faith, which he told you in the former Texts, to *worke by Charity*, and to be a *Faith obſerving the commandments of God, making us a new creature, rooted in Charity, and obeying him.* Thus S. Paul is explicated by S. Aug. upon this place. Yea he is explicated by S. Iames in many places of his ſecond chapter, as v. 14. *Though a man, ſayth he, hath Faith, and have not works, can Faith ſave him?* Note here firſt that S. Iames ſuppoſeth this may happen, that *a man may have Faith, but not works*, and that, in this caſe, *his Faith will not ſave him*, which is

that which S. Paul alſo ſayd before. *If I have all Faith but have not Charity, I am nothing.* S. Iames goes on v. 21. *Abraham was he not juſtifyed by works, offering Iſaac? Seeſt thou not, how Faith wrought with his works, and by works was faith made perfect.* If this Faith had juſtifyed before any works proceeded from it, it had been perfected before any ſuch works Yet it is ſayd, *that by works this Faith was made perfect.* Whence followeth v. 24. *Ye ſee then how that by works a man is juſtifyed, and not by Faith only.* This then is our demonſtration; if Faith juſtifyeth alone. it juſtifyeth without works, but S. Iames ſayth it doth not juſtify without works, therefore it doth not juſtify alone. *For by works, and not by Faith alone a man is juſtifyed.* What more cleer?

THE XXVIII. POINT.

VVhether our Iuſtification be any thing inherent in us.

1. OVr adverſaries doctrine is, that wee are only juſt, becauſe God is pleaſed to repute us ſo, in regard of Chriſts Iuſtice imputed to us, and thus he doth only cover our ſins, theſe ſins ſtill remaining in vs, but God doth now impute them to us, becauſe, wee having once layd hold of Chriſts Iuſtice by the hands of Faith, this Iuſti-

ce is made ours, and by Chriſts merits wee ſhall undoubtly be ſaved. Our doctrine, oppoſite in all points, ſhall be, point after point, proved out of Scripture.

2. *Firſt* then wee ſay our Iuſtice is a quality truly inherent in us. Ezech. 36. 26. *A new hart alſo I will give you, and a new ſpirit I will put with in you. And cauſe you to walke in my ſtatutes. And ye ſhall keep my Iudgements, and do them.* I need ſpeak no cleerer. So Rom. 5. 5. *The Charity of God is powerd forth in our harts by the Holy Ghoſt, which is given us,* by the infuſion of this Charity into us, in us is framed the *new creature.* Gal. 6. 15. And this new *inward man* is ſayd, Col. 3. 12. to be put on by us by ſuch vertues as are inherent: As *by the bowels of mercies, kindnes, humblenes of mind, meeknes.* And (v. 14.) *Above all theſe by Charity, which is the band of perfection*: Behold the parts of this inward new man, of which again he ſayth Eph: 4. 23. *Be renewed in the ſpirit of your mind, and put on the new man, which after God is created in righteouſnes and true holyneſſe,* which be qualities moſt inherent. And Eph. 1. 4. *He hath choſen us before the foundation of the world, that wee ſhould be Holy without blame in his ſight in Charity,* which Charity is an inward quality.

3. *Secondly* wee ſay that by this quality wee are not only reputed juſt, but wee are juſt verily, and really. And becauſe wee verily are ſo, wee

truly are to be reputed so, wee being *Holy before him in Charity.* Eph. 1. 4. For, as was sayd in the former Texts, wee have in us *a new hart, a new spirit by Charity, powred forth in our very harts*, transforming us inwardly *into new creatures, and new men* being truly *renewed in spirit.* Whence 1. Io. 3. *Wee are not only called the Sons of God*, v. 1. But, *now wee are the sons of God*, v. 2. So when you read that Abrahams Faith, working by Charity, was *imputed to him to righteousnes, and he was called the friend of God.* Iames 2. 23. You shall note that he therefore was reputed just, and therefore called the friend of God, because truly he *was just*, and was truly *Gods friend*, having Faith quickned by Charity in him. So Luke 1. 6. of Zachary and Elizabeth, *They were both righteous before God*, (whose eyes see what is the most covered) *walking in all the Commandements, and Ordinances of our Lord without blame.* They therefore were just, even *before Gods eyes.* And this true Iustice in the eyes of God, is, in the same chapter, promised to vs, by the grace of the Saviour there foretold, *that wee may serve him in Holynes, righteousnes, and Iustice before him all our dayes.* v. 75. Note this Holynes *before him*, which is to *be Holy in his sight.* Hence God to Noë, Gen. 7. 1. *I have seen thy righteousnes before me.* Hence allso Col. 1. 10. *That you may walke worthy of the Lord, unto all pleasing, fructifying in all good works. Giving thanks to the Father who hath made us meet to be partakers*

takese of the inheritance of the Saints So Apoc. 3. 4. *Thou hast a few names in Sardis, which have not defiled their garments, and they shall walk with me in white, because they be worthy.* And 1. Io. 3. 7. *Litle Children let no man deceive you. He that doth righteousnes, is righteous, even as he is righteous.* Note those words, *even as he* (that is God) *is righteous.* For God is righteous not by imputative, but true interior Iustice, of which inward Iustice Christ sayth Matth. 5. 20. *I say unto you, unles your righteousnes shall exceed that of Scribes and Pharisees, you shall not entee into the Kingdome of heaven.* For if there be not righteousnes in us, exceeding Scribes and Pharisees, wee shall be damned, and no righteousnes shall be imputed to us. For as is sayd Rom. 2. 2. *Wee are sure that the jndgement of God is according to truth.* It were not verity but falsity to repute him just, who in very truth is not just, but is still a sinner. Hence Prov. 17. v. 15. *He that justifyeth the impious, and he that condemneth the Iust, both are abominable before God.* Dare you say that God doth that which is abominable? He reputes things to be as they truly are in themselves. So Rom. 2, 9 *Wrath and Indignation, Tribulation and Anguish upon every soule of man that worketh evill.* He imputes Iustice to no sinner, untill he leaves of to be so, by true returning to works of Iustice. Those whom he reputes clean, truly are clean. *And you are clean.* Io. 13. 10.

4. *Thirdly* hence wee say that our sins be not only

only covered, but wholy taken away. For wee by vertue of Gods inward grace given for Chriſt, are cleanſed, made white, and glittering. For *Chriſt is the Lambe of God who taketh away the ſins of the world* Io. 1. 29. He doth not only cover them, but takes them quite away. And ſo Pſal. 32. 2. when David ſayth, *Bleſſed is the man to whom the Lord doth not impute iniquity, and whoſe ſins are covered.* It followeth, *there is no guile in his ſpirit.* And becauſe *there is no guile*, therefore no iniquity can be imputed to him. Proteſtants ſtill cite the former words, but leave out theſe latter, which words teach us excellently, that that which is covered from Gods eyes, muſt not be at all, and therefore his ſin now not being at all, cannot now at all be ſeen. For as the ſame David tells you, Pſal. 103. v. 12. *As farre as the eaſt is diſtant from the Weſt, ſo farre hath he removed our tranſgreſſions from us.* This expreſſiō, though it may be thought very full, yet really our ſins forgiven, are as farre from us, as that which is not now, is diſtant from that which is now, which is a greater diſtance *then Eaſt from Weſt*, though that be farre enough to declare a true perfect remiſſion, by quite aboliſhing the ſin forgiven by infuſed grace, according to Ezech. 36. 25. *I will ſprincle clean water upon you, and ye ſhall be clean from all your filthines.* And 1. Io 1. 7. *And the blood of Chriſt cleanſeth us from all ſin.* So that by this his blood *the body of ſin is deſtroyed.* Rom. 6. 6. And thus, *he will*

will caſt all our ſins into the depths of the ſea. Mich. 7. 19.

THE XXIX. POINT.

Whether our juſtification may not be loſt.

1. *THe hart is deceitfull above all things, who can know it?* Ier. 17. 9. Yet Proteſtants placing juſtification in ſuch a ſpeciall faith, as aſſures each man of his ſaluation by the merits of Chriſt, are hence enforced to teach *two ſtrange Paradoxes. The firſt is,* that this ſpeciall faith breeds a full aſſurance, grounded in a reall truth, wherefore wee need not feare our ſalution. *The ſecond,* (which is contained in the former or thence clearly deduced) is, that this juſtification of ours cannot be loſt, for elſe, that aſſurance might have had a lye for its ground and ſole fundation.

2. Wee teach *firſt* that no man, (without a ſpeciall Revelation) is aſſured to be ſaved, and ſo all ought *to worke their ſaluation with feare and trembling.* S. Paul every where proveth our doctrine. *Thou by faith doeſt ſtand, be not high minded, but feare.* Rom. 11. 20. Again 1. Cor. 4. 4. he ſayth, *he knew nothing by himſelfe* (concerning any guilt) *but I am not juſtified herein. But he that judgeth me is our Lord.* I dare not *judge my ſelfe, though I know nothing by my ſelfe;* how then dareſt thou?

Again

Again 1. Cor. 9. 27. *But I keep under my body : and bring it into ſubjection, leſt that by any meanes whilſt I preach to others, I my ſelfe may become a caſt away or reprobate.* Again, c. 10. v. 12. Therefore *he who thinketh himſelfe to ſtand*, (as Proteſtants do) *let him take heed leſt he fall.* Again, Phil. 3. 11. *If by any meanes I might attain to the reſurrection of the dead.* He found no ſecurity in that ſpeciall Faith you ſpeak of: Therefore he ſayd Phil. 2. 12. *Work your own ſaluation with feare, and trembling.* Apoc. 3. 11. *Hold that faſt which thou haſt, that no man take thy crowne.* For Luke 8. 13. *There be thoſe who for a time beliove, and in time of temptation fall away.*

3. *Secondly*, conformably to all the Texts we ſay, that thoſe who were juſt, may come finally to be damned. For exod. 32. 33 *Whoſoever hath ſinned againſt mee, him will I blot out of my Book.* Thoſe who are baptized, are *born again of water and the Holy Ghoſt.* Io. 3. 5. Yet how many thouſands of theſe, once regenerated men, ſin afterwards, and never riſe again; and truth ſayth of him who riſeth not again, *whoſoever hath ſinned againſt mee, him will I blot out of my Book*: out of which he could not be daſhed, unles his name had once been enroled in it. Salomon his ſaluation is much doubted of by Holy Fathers, yet there could be no doubt thereof, if your opinion were true; for God himſelfe ſayth, he once was juſt. 1. Chron. 28. 7. *I will eſtabliſh his Kingdome for ever, if he be conſtant to my Commandements*

mandement and Iudgements as at this day. At *that day* then he was in a ſtate pleaſing to God and yet you ſee doubt of his perſeverance is even here intimated. Yea, by and by David his Father tells him; *but if you forſake him, he will caſt the of for ever.* v. 9. David did not judge Salomon to be at this time out of Gods favour, yet his words ſhew he feared that he might hereafter come to looſe Gods favour. What Salomon after did, the Scripture tels us. 1. Kings 11. v. 3. *Weomen turned away his hart. And when he was now old, his wives turned away his hart to other Gods. He worshiped Aſtarthee the Goddeſſe of the Sidonians, and Moloch the Idol of the Ammonites, he built a Temple to Camos the Idol of Moab, and in this manner he did to all his wives, who where ſtrangers. Therefore our Lord was angry with Salomon, becauſe his heart was turned from the Lord.* v. 9. Did he not ceaſe to be juſt, when *his heart was turned away from our Lord?* David ſayth Pſal. 5. 7. *Thou hateſt all workers of iniquity.* God then *did hate Salomon.* I diſpute not whether he repented or no, whether he were ſaved or no; but without all diſpute, he once loſt his former Iuſtice, *his hart and minde being turned away from God, and our Lord therefore bearing wrath againſt him*, and hating him. Let us proceed.

4. The Apoſtles Act. 6. 3. *Commanded ſeaven men full of the Holy Ghoſt to be made Deacons.* One of them was *Nicolas a ſtranger of Antioch.* Theſe they

ſett

ſett in the preſence of the Apoſtles, and praying they impoſed hands upon them. Yet this *Nicolas* did fall finally into Hereſy, and began the Hereſy of thoſe who, from his name, are called *Nicolaites*, Apoc. 2. 6. S. Paul allſo, Hebr. 6. v. 4. 6. tels us, the ſad condition of thoſe, *who were made partakers of the Holy Ghoſt, if they ſhall fall away*, which is manifeſtly to ſuppoſe that even ſuch men may, *fall away*. So *the foolish Galatians having begun with the ſpirit, ended with the flesh.* Gal. 3. 3. It is therefore ſayd to them. *You did run well who hindred you not to obey the truth?* Gal. 5. 7. Behold, they came not to obey the truth, who before, did not only walk well, but allſo *run well*. Hence allſo it is that the Scripture uſeth to ſpeak thus fearfully, and conditionally concerning our perſeverance in Iuſtice. Io. 15. 6. *If a man abide not in me, he is caſt forth.* And Rom. 11. 22. *If thou continue in his goodnes, otherwiſe thou allſo ſhalt be cutt of.* And 2. Io. 8. *Look to your ſelves that wee looſe not thoſe things which wee have wrought.* Evident therefore is our Doctrine thus delivered by Ezechiel c. 33. v. 12. *The righteouſnes of the righteous ſhall not deliver him in the day of his tranſgreſſion. Neither ſhall the righteous be able to live for his righteouſnes in the day that he ſinneth. All his righteouſnes ſhall not be remembred. But for his iniquity, which he hath committed, he ſhall dy for it.* He then may *die for iniquity* who once was juſt. Hence he taught his juſt Apoſtles to pray, *Lead us*

not

not into temptation, for feare of falling into it. Let us therefore, when wee have faith, *Hold faith and a good conſcience, which ſome having put away, concerning faith have made ſhipwrack.* 1. Tim. 1. 19.

THE XXX. POINT.

To Iuſtification it is neceſſary to keep the Commandements. This is poſſible.

1. I Say firſt that it is poſſible to keep the Commandements by the helpe, and aſſiſtance of Gods grace, ſufficiently afforded us to that end. Deut. 5. v. 1. *Moyſes called all Iſraël, and ſayd to them, heare Iſraël the ſtatutes which I ſpeake in your eares this day. Learn them, and keep and do them.* And then, in the ſixth verſe, he begins to tell all the ten Commandements, which God would have them *learn, and keep, and do.* But God will exact of no man to keep, and do that, which is impoſſible, ergo, this by his grace is poſſible. *I will give my Law in their bowells. And in their heart I will write it.* Ier. 31. 33. *The law of God is in his heart, none of his ſteps ſhall ſlide.* Pſal. 37. 31. And Rom. 8. 4. *God ſending his Son &c. That the Iuſtification of the Law might be fullfilled in us.* All theſe Texts prove that, by Gods grace, wee my fullfill his Law. And therefore as S. Leo excellently ſayth (Serm. 16. de Paſſione)

Iuſtè Deus inſtat præcepto, qui præcurrit auxilio. God juſtly preſſeth upon us the doing of that, to performance of which, he offereth us his grace.

2. And becauſe ſome Proteſtants ſay, that *the Commandement of loving God with all our hart and ſoule*, is the Commandement impoſſible to us all in this life, I will ſhew this to be flatly againſt Scripture. For of Dayid, 1. Kings 14. 8. it is ſayd. *He kept my Commandements, and followed me in all his hart.* So of Ioſias 2. Kings 23. 25. *He returned to our Lord with all his hart, and with all his ſoule, and with all his might.* What more is commanded any were? *With my whole hart have I ſought thee.* Pſal. 119. 10. He who hath commanded us to do this, hath promiſed grace enabling us to perform his command. Deut. 30. 6. *Our Lord thy God will circumciſe thy hart, and the hart of thy ſeed, to love our Lord thy God, with all thy hart, and with all thy ſoule.* And v. 11. *This Commandement that I command thee, this day, is not farre of. It is not in heaven* (where Proteſtants ſay it ſhall only be fullfilled) *that thou mayſt ſay which of us is able to aſcend to heaven to bring it to us, that wee may hear it, and do it* (as God required in the firſt Text) *neither is it beyond the ſea, that thou ſhouldeſt ſay, who ſhall go over the ſea for us, and bring it unto us, that wee may heare it and do it. But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayeſt do it,* do it (I ſay) by the helpe of my grace, making this poſſible even in the

the old Law. So Psalm. 119. 55. *I have kept thy Law.*

3. And this grace makes this really done and performed farre more in the new Testamẽt. God saying Ezech. 36. 26. *I will geve you a new hart, and will put within you a new spirit, and cause you to walk in my statutes, and ye shall keep my Iudgements, and do them.* And c. 37. v. 24. *They shall walk in my judgements, and observe my statutes, and do them.* This then can be done. Likewise this was done by Zacharie and Elizabeth Luke 1. 6. *They were both righteous before God, walking in all his Commandements, and ordinances of our Lord, blameles, or without blame.* Allso Matth. 19. 20. *The yong man sayth to him,* (Christ) *all these have I keept from my youth*; and Mark 10. v. 20. *All these things have I observed from my youth. And Iesus beholding him loved him,* which he would not have done, if he had been a lyer in what he sayd. This yong man then was not a lyer. But he *that sayth he knoweth God, and keepeth not his Commandements, he is a lyer, and the truth is not in him.* 1. Io. 2. 4. For as it is sayd there, *Hereby wee do know, that wee know him, if wee keep his Commandements.* Again, Io. 17. 6. *And they have keep thy word.* And yet further, 1. Io. 3. 22. *Whatsoever wee shall aske, wee shall receive of him, because wee keep his Commandements, and do those things which are pleasing in his sight.* Again, Apoc. 14. 12. *Here are they that keep the Commandements of God.* It is the

ſaying of Chriſt himſelf, *If thou wilt enter into life keep the Commandements.* Matth. 19. 17. Mark 10. 20. Luke 10. 28. and Io. 14. 15. *If you love mee, keep my commandements.* And v. 21. *He that hath my Commandements and Keeps them, he it is that loveth mee.* They may therefore be keept. Yea Chriſt himſelf, Matth. 11. 30. *My yoke is eaſy, and my burden is light.* For 1. Io. 5. 3. *This is the love of God, that wee keep his Commandements. And his Commandemẽts are not grievous.* Note allſo that all the enſuing Texts, which prove keeping of the Commandements, in thoſe who are of age, to be neceſſary to our Iuſtification, do prove allſo that they are poſſible to be kept. For no impoſſible thing can be neceſſary to our ſaluation.

4. *Secondly* then I ſay to all, (who have the uſe of reaſon) keeping of the commandements is neceſſary to ſaluation and conſequently to juſtification. This is taught in a number of Texts which I cited, Point 27. to prove that faith alone doth not juſtify, but chiefly requires Charity. And S. Iohn ſayth 1. Io. 5. 3. *This is the Love of God that wee keep his Commandements.* And Matth. 22. v 40. *On thoſe two Commandements* (of Chriſt) *hang all the Law and Prophets.* Our Iuſtification therefore cannot but depend upon thoſe two Commandements.

5. Hence S. Paul 1. Cor. 7. 19. *Circumciſion is nothing, and uncircumciſion is nothing, but the obſervation*

vation of the Commandement of God. So that, if this, *be nothing*, or a thing impoſſible, all comes to be *nothing*. Again, what wee cited in the 27. Point n. 4. evidently proves works to be neceſſary to ſaluation. But no works are more neceſſary then thoſe that are commanded, theſe therefore are chiefly neceſſary to juſtification.

THE XXXI. POINT.

How ſtill wee have free will to do good or evill.

1. WE are fouly ſlandered by thoſe, who make us to teach, that it is in our power to do that which is able to advance us towards heaven; (as if wee ſayd this, without adding, or at leaſt underſtanding) *that this is in our power only by the help of God, firſt moving, and exciting us; and then lending us his helping hand, even all the while that wee are doing any worke, which can advance us towards heaven.* By this helpe wee ſay our free will is ſtill enabled to do good, or avoyd evill; and that, by this helpe, it is in our power alſo, either to omit our dutie, or to do it, a ſufficiency of this grace being ſtill afforded us, according to that 2. Cor. 12. 9. *My grace is ſufficient for thee.* Hence 2. Tim. 2. 21. *If a man purge himſelfe, he ſhall be a veſſel into honour.* By vertue of this grace it is in our power to approach

to God, Iam. 4. 8. *Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners and purify your hart.* Wee may allso by the free will wee have to resist this grace, harden our hearts.

2. Hence Pharao his obduration is ascribed often to his free will. Exod. 8. 15. *And Pharao seing this, he hardned his hart.* And 1. Samuel 6. 6. *Why do you harden your harts, as Ægypt and Pharao did harden their hart.* And so David cryeth to us all, *Harden not your harts*, Psal. 94. 8. And Ezech. 18. 31. *Cast away from you all your transgressions, and make you a new heart, and new spirit, for why will you dye, ô house of Israël? for I have no pleasure in the death of him that dyeth, sayth the Lord God. Wherefore, turne yourselves, and live ye.*

3. Behold how God himselfe declares, that by the grace he offers us, we may make our selves a *new heart, a new spirit, turne our selves and live.* God speaks cleerly in Deut. 11. 26. *Behold I sett forth in your sight this day benediction, and malediction; benediction if you obey the Commandements of our Lord; malediction if you obey not, but revolt from the way, which now I shew you.* Again Deut. 30. 15. *See, I have sett before the this day life and good* (and contrariwyse) *death and evill.* And v. 19. *I call for record this day, heaven and earth. I have sett before you life, and death blessing and cursing. Choosing therefore life.* See here the choise left to our freewill. So Iosue 24. 15. *Chuse this day whom you will serve.*

2. Samuel

2. Samuel 24. 12. *Choice is given the of three things. Chuſe one one of them which thou wilt.* And Philem. v. 14. *Without thy minde I would do nothing, that thy benefit should not be as it were of neceſsity, but willingly,* And 1. Cor. 7. 37. *He that ſtandeth ſtedfaſt in his hart, having no neceſsity, but hath power over his owne will, doth well.*

4. Behold we have power over our owne will to do that which is leſſe perfect, or that which is more perfect. For, as it there ſayd, *he who giveth in marriage doth well. he that giveth not, doth better. And wee have power over our owne will to do either.* Yea Gods grace ſo enables our power, that Io. 1. 12. *As many as received him, to them gave he power to become the Sons of God. By this his power we clenſe our hands, purify our harts clenſe our whole ſelves, wee* (Matth. 12. 33.) *make the tree and fruit good.* And as it is ſayd Io. 3. 3. *Every man that hath this hope in him, purifieth himſelfe.* Hitherto of free will in doing good.

5. How frees will comes to lead us to all our evill, S. Iames tells us, c. 1. v. 14. *Every one is tempted, when he is drawne away of his owne luſt and enticed,* (hitherto no ſinne) *but then, when?* (I pray note this) *then, when luſt hath conceived, it bringeth forth ſinne.* Then ſinne, and only *then*, is hatched, *when* free will yealds her ſelfe to concupiſcence ſo, as to conſent to what is ſuggeſted. *Te did not beare, ye did chooſe that, wherin I delighted not.*

Iſa. 65. 12. The Texts allſo in the following point confirme free will.

THE XXXII. POINT.

How this free will is ſtill helped with ſufficient Grace.

1. IF God gave vs not allwayes that grace which is of ſufficiēt force to excite us to the effectuall performance of all the good, which we are bound to do, or to the avoyding of all the evill, which we are bound to avoyd, our free will could neither do the one, nor avoid the other. All the former Texts then, which ſo cleerly prove, that wee, (by Gods helpe) can, (if wee will) do what wee are bound to do, and can avoyd, what wee are bound to avoyd, do conſequently prove, that God allwayes gives ſuch Grace to both effects, as wants nothing of perfect ſufficiency to produce them, but our free conſent. Hence S. Paul thus exhorts us, 2. Cor. 6. 1. *We then, as workers together with him, beſeech you allſo that you receive not the grace of God in vaine.* Excellently the Rhemiſts upon this Text. *It lyeth in mans power and free will to fruſtrate, or to follow this motion, of God,* as this Text plainly proveth, which really is the very ſelfeſame that the Councill of Trent ſayth Seſſ. 6. c. 5. *That by*

Gods

Gods exciting, and helping grace we are diſpoſed to cōvert our ſelves by freely aſſenting and cooperating to the ſame grace, ſo that God, touching the hart of mā, by the illumination of the H. Ghoſt, mā is neither void of all action, he receiving that inſpiration, for he receives it ſo, as having in his power to caſt it away. Neither can he without the grace of God moye himſelfe. And therfore it followeth in the fourth Canon; *If any one ſhall ſay that the free will of man moved and excited by God, doth cooperate nothing att all, by giving her conſent to God exciting, and calling, by which he may diſpoſe himſelfe to the grace of Iuſtification, and that he cannot diſſent if he will, let him be Anathema.* Lett thoſe harken to this, who harken ſo much to the Ianſeniſts. And let us go on to ſpeake of this ſufficient grace, which, in the next point, wee will ſhew more fully to be offered to all. Of this grace Iſaias 5. 4. *What could have been done more to my vineyard, that I have not done in it?* For Prov. 1. 24. *I called you, and you refuſed.* And that you may not ſay he only called, and did not ſtretch forth his hand to helpe, you to come, the next words are. *I ſtretched forth my hand, and no man regarded. But ye have ſet at nought all my counſel.* And Iſa. 65. 12. *When I called ye did not anſwer, when I ſpake ye did not heare, and did chooſe that wherin I delighted not.* Though they *did chooſe* thus againſt Gods call, yet this his call was ſo ſufficient to have moved them, that God tels Ezechiel c. 3. v. 6. that if he had ſent him,

with so strong and powerfull preaching to barbarous and unknowen people, *They surely would have heard thee. But the house of Israël will not hearken thee, for all the house of Israël are impudent and hard harted.* They will not be moved by those calls which would move others. And because they answered like Protestants c. 33. 10. *If our transgressions and our sinns be upon us, and we pine in them, how should we then live.* God commands the Catholicke doctrine to be thus delivered. *Say unto them. As I live, sayth the Lord, I have no pleasure in the death of the wicked, but that the wicked turne from his way and live. Turne ye, turne ye from your wicked wayes, and why will you dye ô house of Israël.* Note how still he sayth, he excites them sufficiently, otherwise vainly had he sayd, *why will you dye ô house of Israël?* For they might reply, *we cannot but dye, because thou givest us not the grace to live.*

2. And as God sayd of Ezechiels preaching, that it was sufficient to have converted Barbarians (though the Iewes would not be moved by it.) So Matth. 11. v. 20. of Christ it is sayd. *He began to upbraid the Cities wherein were done the most of his miracles. for that they had not done pennance. Wo be to the Corozain, wo be to the Bethsaida: for if in Tyre and Sidon had bene wrought the miracles, that were wrought in thee, they had done pennance in haircloath and ashes long ago.* Though the Iewes wold not repent, yet hence I am sure that Christ did sufficient

for

for that end, Hence that moſt juſt exprobration both here and Matth. 23. 37. *Ieruſalem, Ieruſalem how often would I have gathered together thy Children, as the hen gathereth together her chickins, and thou wouldeſt not.* I would, *thou wouldeſt not*, therefore juſtly it followes. *Behold your houſe shal be left deſert*; Again Rom. 10. 21. *All the day long I have ſtretched forth my hands unto a diſobedient and gainſaying people.* Again Apoc. 3. 20. *Behold I ſtand at the dore and knock; if any man heare my voice and open the dore, I will come in to him.* Whence again 1. Tim. 2. 4. *Who will all men to be ſaved, and come to the knowledge of truth.* And therefore the ſame Apoſtle, Rom. 2. v. 4. *Doeſt thou contemne the riches of his goodneſſe, Patience, Longanimity; but according to the hardnes of thy hart thou heapeſt up to thy ſelfe wrath.* Behold a free will able to contemne the *very riches of Gods goodnes*, in ſtill giving graces, and with ſo much patience and longanimity expecting the effect of them, ſtill (by mans voluntary malice) made fruitles. Of ſuch a ſoule it is ſayd Apoc. 2. 21. *I gave her ſpace to repent of her fornication, and she repented not.* You cannot blame a poore man for not dining, becauſe you gave him ſpace to dine, unles you allſo give him meat wherewith to dine, ſo God could not complain of our not repenting becauſe we had time, unleſſe allſo he offered us grace to repent.

THE

THE XXXIII. POINT.

This sufficient grace is denyed to none, Christ dying even for reprobates.

1. IT is evident in Scripture that no grace is givē to any but by the merits of Christ consummated with his death. *He hath blessed us with all spirituall blessings in heavenly things in Christ.* Eph. 1. 3. So that if you see (Point 30.) Grace given to all to make the keeping of the commandemēts possible to all; if you see (point 31.) That our free will is still by Gods grace able to do good; if you see (Point 32.) This free will still helped by sufficient Grace to avoid evill and do good; you must needs by all this see, that this grace can come only from Christs death; and therfore this grace, being so oftē proved to be offered to all, by the same Texts it is allso proved that Christ dyed for all. Call to minde how many (according to what was proved (Point 29.) do become reprobates, who by vertue of Christs death, once received the guift of heavenly grace in Baptisme. The like grace was by Christs death given to that just man, of whom Ezechiel cited there n. 5. sayth, *That his Justices shall be forgotten*, because he persevered not, *and in his iniquities he shall dye.* He therefore became a Reprobate. And thus it is true which God sayd to

Abraham

Abraham Gen. 12. 3. *In thee ſhall all the families of the earth be bleſſed.* And Gen. 22. 18. *In thy ſeed ſhall be bleſſed all the nations of earth.* Now as S. Paul ſayth, Gal. 3. 14. *The bleſſing of Abraham comes on the Gentiles through Chriſt Ieſus.* There is none therfore to be excepted from being partaker of this bleſſing, ſeing that *all the families of the earth, and all the nations of the earth do enioy it.* Yet it is evident that many among theſe families and nations be Reprobates. Reprobates therfore enioy many bleſſings by Chriſts death, which could not be, if Chriſt did not dye for them. By the merits of Chriſts death *many are called*, yet of theſe many, *few are chooſen.* Matth. 22. 14. Hence Ezech. 18. 23. Why? *Is the death of a ſinner my will (ſayth our Lord God) and not that he convert from his wayes, and live?* Which without grace from Chriſt he could not do. Again c. 33. 11. *I will not the death of the impious, but that the impious convert from his way and live. Why will you dye ô houſe of Iſraël!* And ſo Prov. 1. 24. *To thoſe to whome he ſayd, I have called and you have refuſed, I have ſtretched out my hand, and you have not regarded.* He ſhall ſay likewiſe, *I will laugh when your deſtruction cometh, as a whirlewind.* v. 27. They therfore *ſhall be deſtroyed and perish*, who by Chriſts death and merits, had many graces, helps, and callings, given them. Note that in Chriſt, the will, with which he called them, was a ſerious will, of which 1. Tim. 2. 4. *He will all men to be ſaved, and*

to

to come to the knowledge of truth. See in the former Point, the many evident Text cited to this effect. Hence it is sayd Rom. 2. 4. He shewed *the riches of his goodnes to those who dispised it treasuring up wrath to themselves.* Who be those but the Reprobate? Again 2. Pet. 3. 9. *Willing that none should perish.* And Rom. 5. 6. *Christ did dye for the impious or ungodly.* And most cleerly, 1. Io. 2. 2. *He is the propitiation of our sinns. And not for ours only, but also for the whole world.* The *whole world* comprehends more reprobate then elect. He then who dyed for *the whole world*, did also dye for the Reprobate. Wherfore S. Paul more then once, warneth us not to be occasion of damnation to those for whom Christ dyed. So Rom. 14. 15. *Do not with thy meat destroy him for whom Christ dyed.* He therfore, for whom Christ dyed, may *be destroyed*, and perish eternally. Again, 1. Cor. 8. 11. *Through thy knowledge shall thy weak Brother perish for whom Christ dyed?* And again 2. Pet. 2. 1. *False teachers bringing in damnable Hereses, even denying the Lord, who bought them, and bring upon themselves swift destruction.* Hence you see that even those, *who have brought upon themselves destruction*, have done this *by denying him, who bought them* at the price of his blood and death. He therfore even dyed for those Children of perdition. Whence Holy Fathers often say, *that son of perdition*, Iudas did shedde that blood with which he was redemed. Let us then

all

all be, as is sayd 2. Cor. 5. 14. *Iudging this that if one dyed for all, then all were dead*, S. Paul had not proved, by Christ his dying for all, *that all were dead*, if any man could be found, for whom Christ did not dye. And, that no one should presume to say, that any such man could be found, S. Pauls next words are, *Christ dyed for all*, v. 15. The Councel of Trent Sess. 6. c. 3. citing these words, sayth: *But though he dyed for all, yet all receive not the benefit of his death, but only those to whom the merit of his Passion is communicated.* Hence it is sayd 1. Tim. 4. 10. *We trust in the liveing God who is the Saviour of all men, especially of those who believe.* Saviour he is to all men, by giveing what sufficeth to save all me, but this sufficiency is effectuall to saluatiō only in the truly faithfull, whose works answered to theyr beliefe, and therefore chiefely, he is *theyr Saviour*. Yet it is true, that speaking generally of us all, 1. Cor. 10. 13. *God is faithfull, who will not permit you to be tempted above what you are able.* But now it is most evident that God doth dayly permit us to be tempted beyond our owne power, because no power, wee have of our selves, as of our selves, is able, or sufficient, to resist those temptations, which dayly sett upon us. Seeing therefore it is cleare Scripture, *that God will not suffer us to be tempted above what wee are able*, it hence demonstratively followeth, that Gods grace sufficiently enables all men to resist any temptation whatsoever

fals

fals upon them. This is that which we propetly call giving *sufficient grace*, to all men, though all will not resist the temptations, which they were able to resist. Even as he sufficiently by nature enables most mē to lift theyr hād up to theyr head though some for lazynes will not do it. Now the grace sufficiently enabling all to resist all kind of temptations, is given them through the merits of Christ dying for them.

THE XXXIV. POINT.

How our good works done in grace, and by the helpe of Christs grace, be meritorious, and merit life everlasting.

1. THis is a point in which our adversaries are pleased to be much scandalized, because many of theyr teachers have notably belyed us: in so much that you shall find few who are not apt to thinke, that wee hide our doctrine, as ashamed of it. Whereas wee do plainly and cleerly tell them, that none of our works deserves any heavenly reward, as it is the worke (and even the very best worke) of man, done only by our naturall free will. But wee all, ād every one of us, teach, that those only good works are meritorious, which are done *first*, by a soul dignifyed with Gods grace inherent

herent in her, (according to the 28. Point) and wee ſay that the value of this action (makeing it meritorious proceeds from this grace. *Secondly* wee ſay no man can do any ſuch meritorious action, without the actuall grace of God exciting him therunto. *Thirdly* we ſay the grace of God muſt be aiding, and aſſiſting him all the time he doth any ſuch meritorious action. All this is taught by the Councel of Trent ſeſſ. 6. c. 14. Wee adde that, even to ſuch actions done in this manner, God (if ſo he had pleaſed) might have given no reward. But he was pleaſed to promiſe, and to give this heavenly reward out of his free gratious goodnes, he being, moved by the merits and Paſſion of Chriſt, (from which all the foreſaid graces flows) to accept, for his ſake, all thoſe works, as rewardable; the ſaid works, by his grace, being made worthy to be accepted of ſo, as to be recompenſed by that heavēly reward, which God hath mercifully promiſed to them. This is our doctrine.

2. And in the very beginning of the world God taught this doctrine ſaying to Cain. Gen. 4. 7. *If thou do well, ſhalt thou not be accepted?* When Abraham was ready to offer Iſaac, God by an Angel ſayd to him Gen. 22. v. 16. *By my own ſelfe have I ſworne (ſayth the Lord) becauſe thou haſt done this thing, I will bleſſe thee, &c:* Behold a large bleſſing for doing *this thing*. David alſo Pſal. 18. 20. *The Lord rewarded me according to my righteouſneſſe.*

According to the cleanes of my hands: hath he recompenſed me. And Pſal. 19. v. 11. *That in keeping Gods precepts there is great reward.* And his Sonne Salomon ſayth 1. Kings 8. 32. *God is juſtifying the righteous, to give him according to his righteouſnes.* And that zelous Prophet ſpeaks thus 2. Chron. 15. 7. *Be you ſtrong therfore, and let not your hands be weak, for your worke ſhall be rewarded.*

3. How often hath S. Matthew this doctrine? *First* c. 5. 12. *Be glad and rejoyce, for your reward is great in heaven.* Here the word which (both in Greek, and Latin) is put for *Reward*, doth properly ſignify the very wages, or hire due to the worke. *Secondly* in ſeverall places of the ſixth chapter Chriſt exhorts us to the ſecrett performance both of our *Faſts*, our *Almes-deeds*, and of our *Prayers*, and he tells us, that otherwiſe *wee looſe our reward. But if wee do them in ſecret, thy Father which ſeeth in ſecret, will repay the. Thirdly* c. 6. v. 20. *Lay up for your ſelves treaſures in heaven. Fourthly* c. 16. 27. *He ſhall reward every man according to his works.* He ſayth not according to his mercy, but according to *theyr works. Fiftly*, c. 19. 27. *Wee have left all and followed thee, what therfore ſhall wee have?* To them, thus expecting a reward, Chriſt gives no check, but makes them a promiſe of having, upon the account of theyr works, *a hundred fould in the preſent, and life everlaſting in the future life. Sixtly* c. 25. 23. *Becauſe thou haſt bee faithfull over a few things,*

I ſhall

I shall place thee over many things, enter into the joy of thy Lord. Note here many things given in heaven, because such a man lived faithfully. So Seventhly c. 25. v. 34. Come ye blessed of my Father possesse &c. For I was a hungry, thirsty &c. and you gave me to eate, drink, &c. Note the word For, that is, For this very cause come possesse the Kingdome. So if a Prince, taken by his enimies in warre, should be rescued by a common souldier, whom he presently preferring to be a Colonel, should say; I make you a Colonel, for I was taken, and you freed me; who can doubt, but that these words closely affirme the cause of this great reward, to be the souldiers great merit. So contrary wise, where in that Chapter it followeth; Gett you away you cursed, into fire everlasting. For I was a hungry, and you did not feed me &c. Every one will confesse, that the particle For, manifestly signifies the Cause. My eighth, and last text is of S. Matth. c. 10. 42. Whosoever shall give to one of these little ones a cup of cold water, only in the name of a Disciple, Amen I say unto you, he shall not loose his reward. Other Texts might be alledged out of other Evangelists, as Mark 10. v. 21. Go sell whatsoever thou hast, and thou shalt have treasure in heaven. And again Io. 5. 29. They that have done good things, shall go forth into the Resurrection of life. Behold the reward of good works. And again Luke 14. 14. For feasting the poore recompence shall be made in the Resurrection.

4. But to proceed; how often alſo doth S. Paul inculcate this doctrine? As *firſt* 1. Cor. 3. 8. *Every one ſhall receive his own reward, according to his own labours.* *Secondly* 2. Cor. 4. 17. *For our light affliction, which is but for a moment, worketh for us an eternal weight of glory.* Note the word *worketh*, which really ſignifieth the *cauſe*. *Thirdly*, 2. Cor. 9. 6. *He that ſoweth ſparingly, ſparingly alſo ſhall reap. And he that ſoweth bountifully, ſhall reap bountifully.* Note here Almeſdeeds made the *ſeed of glory*. *Fourthly* there againe, v. 10. *As it is written, he diſtributed, he gave to the poore* (But with what effect?) *his righteouſnes remaineth for ever. Fifthly* Gal. 6. 9. *Be not weary in well doing, why ſo? For in due ſeaſon wee ſhall reap if wee faint not. Sixthly* Eph. 6. 8. *Knowing that every one, what good ſo ever he ſhall do, that ſhall he receive of our Lord. Seaventhly* he ſeeks in his Converites the doing of good works, by reaſon of the reward they ſhall receive for them. So Phi. 4. 16. *Te ſent once and againe to my neceſſity; not becauſe I deſire the gift. But I deſire the fruit that may abound to your account.* Behold S. Paul deſired the encreaſe of theyr merit. *Eightly* 1. Tim. 6. 17. *Charge them that are rich, that they do good, that they be rich in good works, ready to diſtribute. Laying up ſtore for themſelves, a good foundation againſt the time to come; that they may lay hold of an eternall life.* *Ninthly* Tim. 2. 4. 8 *There is layed up for me a Crowne of righteouſnes, which our Lord will render to me in*

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that day a juſt Iudge, and not only to me, but &c. It is his mercy to promiſe heaven to our good works, it is his mercy to give us that grace which confers all the meritorious value upon theſe works: it is his mercy to excite us by actuall grace to performe ſuch works, and to accompany and aſſiſt us whilſt wee work. But it is his *Iuſtice and righteouſnes* to give that reward, which his mercy made theſe works able to deſerve. So that now as a *juſt Iudge* he rewards our merits, though they be his gifts. *Tenthly* Heb. 11. 24. *Moyſes refuſed to be called the Sonne of Pharao his daughter, chooſing to be afflicted with the people of God, eſteeming the reproach of Chriſt greater riches, then the treaſures in Ægypt. For he had reſpect unto the recompence of the reward.* Behold how much Moyſes valued *the recompence of the reward,* due to ſo meritorious an act as that was. And *Eleventhly,* Hebr. 10. 35. *Caſt not away your confidence, which hath recompenſe of great reward.* I might end all theſe Texts with that of the Apocal. 22. 12. *My reward is with me, to give every one, according as his works ſhall be.*

5. But I thought fitt to adde that wee Roman Catholicks do ſo extoll the dignity of good works, in regard of that value given them by the grace of Chriſt (merited for us by his Paſſion) that wee ſay theſe works, thus dignifyed, make us worthy of heavenly bliſſe. And this wee prove by Scripture. S. Paul Col. 1. 12. *Who hath made us meet to be*

partakers of the inheritance of Saints. And Apoc. 3. 4. *But thou hast a few names in Sardis, which have not defiled their garments, and they shall walke with me, in whites, because they are worthy.* Hence Psal. 18. 21. *The Lord shall reward me after my righteous doings. According to the cleanes of my hands shall he recompense me.* See Point 28. n. 2. 3.

6. Against so many and so cleare Texts our Adversaries chiefly object; *First* that the Scripture Isa. 64. 6. *Wee are all as an uncleane thing, and all our righteousnes are as filthy raggs.* I answer this is sayd of us and our works done meerly by us, as wee are left to our selves, borne and growen up in sin, and not aided, nor clensed and dignified, by Gods grace. And it is a strange inference of our Adversaries, to draw from hence, that our best works done in grace, and by the helpe of Gods grace, be all deadly sinns. For so in the Texts cited, David could not be *rewarded after his righteousnes, and according to the cleanes of his hands.* Neither should there be any of so *unfiled garments, as to walke in whites because they are worthy*; again how sayth S. James, c. 2. 21. *Abraham was he not justifyed by works offering Isaac? Seest thou not how faith wrought with his works, and by works was made perfect?* How so, if both his faith, and his works were deadly sinns? What? doth God thus reward deadly sin? or could such a sin be a worke *justifying* Abraham? In the Texts n. 6. It is sayd that God

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will repay us *for faſting, praying, giving almes in ſecret.* How is this true, if all theſe works be deadly ſins in us? Tell me how it is poſſible by heaping up deadly ſinns to do what Chriſt bids us, that is, *to heap up treaſures in heavē.* The yong man (of whom I ſpook) was told that by ſelling all, he ſhould purchaſe *a treaſure in heaven.* How then? was this ſelling all a deadly ſin? If ſelling all be a deadly ſin, then to ſay, *If thou will be perfect go and ſell all,* is to ſay, *go and do a deadly ſin, if thou wilt be perfect.* Is that the *one thing* that was *wanting unto him?* And thus I might argue out of moſt of the above cited Texts. I am ſure Chriſt ſayth, Matth. 3. 10. *Every tree that brings not forth good fruit, his hewen down, and caſt into the fire.* If the fruit of no tree be good, then every tree muſt be burned S. Iames 1. 26. *Of the doer of the work,* ſayth. *This man ſhall be bleſſed in his deed.* And S. Paul Phil. 4. 18. calls the almes ſent to him, *an odour of a ſweet ſmel, a Sacrifice acceptable, well pleaſing to God.* Theſe almeſdeeds then were not *filthy raggs.*

7. Secondly they object out of Luk 17. 10. *When you have done all that you are commanded, ſay wee are unprofitable ſervants.* I anſwer this is true, that by all wee do, or can do, even by Gods grace, wee are ſervants unprofitable to God. For all wee do, or can do, profits him nothing. But wee are ſervants profitable to our ſelves. *For heaping up treaſure in heaven,* and *making friends of Mammon*

to receive us into the eternall Tabernacles, are things very profitable unto us, as allso to be *good and faithfull servants, and therfore to be placed over much, and enter into the joy of our Lord.* S. Paul sayd 1. Cor. 13. 3. *If I should distribute all my goods to be meat to the poore, and have not Charity, it doth profit me nothing. Ergò with Charity it profits me much.* Yea though faithfull servants be thus unprofitable to God, yet in regard of the service they do him, he sayth Io. 15. v. 14. *Ye are my friends, if ye do whatsoever I command you*: a thing of no small profit and honour. Again, is it not, think you, any profit to have *a hundred fold here in this world, and life everlasting in the next* for leaving what they had for his sake? Is it no profit to us to say truly with S. Paul Col. 1. 12. *He hath made us meet to be partakers of the inheritance of the Saints, and to walke with him in whites, because wee are worthy.* Apoc. 3. 4. Had he no profit by overcoming to whome it was sayd. *He that shall overcome and keepe my works untill the end, I will give him* (in heaven) *power over the nations, and he shall rule them with a rod of Iron?* Apoc. 2. 26. *Hee that shall overcome, I will give to sitt with me in my throne.* Apoc. 3. 21. *Do wee* not then by overcoming, profit our selves in a high degree?

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THE XXXV. POINT.

It is laudable to doo good works for reward.

1. AS Charity towards our neighbour is a moſt commendable vertue, ſo charity towards our ſelves cannot be but moſt commendable. Wherefore ſeeing theſe good works do profit us ſo very much, (as wee have ſeen in the laſt point and laſt number) I cannot poſſibly vnderſtand that Paradox of our Adverſaries, ſaying, *they do ill, who do well out of a deſire to gain heaven.* True it is, a man may do well out of a more commendable motive, that is to honour and pleaſe God. But becauſe ſomething is better then doing good for hope of reward, the doing good out of that hope, doth not ceaſe to be good. You ſay faith alone is ſo good, that *it doth juſtify a man*, and yet Scripture tells you, that of theſe three, *Faith*, *Hope*, and *Charity*, the *greater* (and better) of theſe, *is Charity*. 1. Cor. 13. 13. Faith is very good and commendable. Whence appeares that nothing ceaſes to be good, becauſe an other act is better.

2. The Scriprures cited in the laſt point evidently exhort us in our ſufferings, *to be glad and*

rejoyce, because our reward is great in heaven, and to *do our good works in secret, not to loose our reward*, but to *heap up to our selves treasure in heaven, and to sell all to purchase treasure* there, and *in doing good works not to fail, for in due time wee shall reap, not failing.* May wee not sow in hope of harvest? Did not S. Paul, *seek the fruit abounding on this account to those who had sent to his use.* Did he not bid us, not *to loose our confidence, because it hath a great reward?* Hebr. 10. 35. And *not to sow sparingly that wee may reap plentifully.* 2. Cor. 9. 6. Did not Christ himselfe say, *make friends of the Mammon of iniquity.* Luk 16. 9. To what end this? To the end, *that they may receive you into the eternal Tabernacles.* But what can be more cleer then that which I there cited out of Heb. 11. 24. *Moyses denyed himself to be the sō of Pharao his daughter, chusing to be afflicted with the people of God, esteeming the reproach of Christ greater riches, then the treasure of Ægyptians. For he looked to the reward*, or (according to your Bibles) *for the regard, or respect, he had to the reward.* No lesse cleer David Psalm. 118. vers. 112. *I have inclined my hart to do thy Iustifications for ever for reward. And for this reward he inclined his hart to do them*, sayth S. Augustin in this place, reading it as wee do. And so (as wee tead it) it is so faithfully translated by the Septuaginta out of the Hebrew, and so your Translatours might have translated it, if they had pleased, but they willfully choose another

therſenſe, though they ſo much profeſſe to follow the Septuaginta.

THE XXXVI. POINT.

Wee laudably worship Angels and Saints.

1. FOr the ground of this queſtion I lay this fundation out of Scripture, that as the Angels are in heaven, ſo the ſoules of the Saints go directly from hence to heaven, without they have ſome few offeces to cleere in Purgatory. Our ſoules ſleep not untill Doomeſday. Chriſt ſayd to the good theife, *This day thou ſhalt be with me in Paradiſe.* And therefore S. Paul deſired to *be diſſolved, that he might be with Chriſt.* And again, 2. Cor. 5. 8. *Wee are willing rather to be abſent from the body, and to be preſent with our Lord,* Therefore wee may come *to be preſent with our Lord,* even whilſt *our ſoules are abſent from our body.* Neither do our Engliſh Proteſtants deny this.

2. This ſuppoſed, our doctrine is, that great reverence and worſhip is due to the Angels, and Saints with God. *Secondly,* that they can hear our prayers. *Thirdly,* that they can, and will helpe us, and therfore it is laudable to pray to them, and that this doth not derogate from Chriſts honour. *Fourthly,* that among the Saints it is moſt laudable to pray to our Lady. And here wee ſhall ſpeak of

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the Beads ſayd to her honour. *Fiftly*, wee laudably worſhip Images of Chriſt, and his Saints. *Sixtly*, that wee laudably worſhip theyr Reliques, and inſhrine them richly, and place them as honorably as wee can. *Sevently*, that ſome places are more holy then others, ſanctifyed by the preſence of thoſe Reliques, or by ſpeciall graces given there. And for this reaſon wee laudably make proceſſions, and pilgrimages to theſe places with all devotion. *Eightly*, that wee laudably keep Feaſts or Holy Dayes, as allſo faſts in the honour of Chriſt and his Saints. *Laſtly*, in theſe our faſts wee laudably abſtaine from certaine meates. All, and every one of theſe nine things ſhall have theyr particular proofes, in ſo many ſeverall Points next following in the order here deſigned.

3. And *firſt* for the worſhip of Angels or Saints, note that the very ſelfe ſame outward worſhip, (yea and Adoration it ſelfe) may outwardly be given either *as a civil reverence*, to perſons of reſpect and great eminency, or it may be given to them out of a *religious reſpect*, in regard of the great Sanctity and heavenly dignity in ſuch a perſon, or *laſtly, given in regard of Divine perfection* and infinite worth. When this reſpect is given thus outwardly, there paſſeth inwardly an act in our underſtanding apprehending the exellcency which wee honour, to be either human (as in civil honour) or to be an excellency of ſingular, though

though limited, heavenly eminency (as in the worſhip of Saints which wee call *Dulia*) or laſtly wee judge that there is a devine and infinite excellency in that perſon, as it happens in the worſhip of God only, which wee call *Latria*, an other act paſſeth in our will, anſwerable to that which was in our underſtanding, by which wee have a will to make this outward worſhip or adoration, to be either a civil honour only, ſuch as is due to men, of higheſt human dignity, or to make it a Religious worſhip (though farre from devine) ſuch asis given to perſons of eminent Sanctity, or endowed with great heavenly gifts: or laſtly wee intend to make it an act of devine worſhip, as when wee do it to God. Whence it is evident, that by doing of the outward act, it cannot be knowne whether the honour wee do, be meerly *civil*, or *Religious*, or *Devine*.

4. With only civil adoration, *Abraham roſe up and adored the people of the land.* Gen. 23. 7. Iacob coming into the preſence of his elder Brother Eſay, Gen. 33. v. 4. *Going forward adored proſtrate to the ground ſeaven times.* And v. 7. *Lia with her Children adored in like manner*, and laſt *Ioſeph and Rachel adored.* And Gen. 43. v. 27. *Iosephs Brethren offered him preſents, holding them in theyr hands, and they adored proſtrate to the ground.* And again Gen. 50. v. 18, *And Ioſephs Brethren came to him, and adoring proſtrate on the ground.* All theſe Texts are thus read in the

the Rhemish Testament. But the Protestant Bible refusing to put the word *Adore*, put either *bowing down, or falling down on their face.* Wee do no more outwardly when wee worship Saints, or adore God. Wherfore to prove what I have undertaken you see I need go no further then Genesis, but I thought fitt to adde one very fitt passage of 1. Chron. 29. v. 20. *All the assemble bowed themselves downe, and worshiped the Lord, and the King.* Exteriously *the bowing* was both alike to the ground, but the inward act made this bowing as done to the King, to be civil honour, only, and the like bowing as done to God, to be devine honour or *worship*, and true adoratiō in the most rigorous sense. It is very strage to observe how cunningly your Bibles still avoid the word *Adore* evē when it is applyed to God which seemes so often omitted by them because the same word signifying *to adore*, is so often applyed to creatures you cannot then blame us if, when wee reverence Saints, or pray to them, wee bow, kneel, or prostrate our selves to the ground, *even seaven times.* For if civil worship (for this word the last Text hath) may passe so farre, without robbing God of his honour, why may not an inferiour Religious *worship* do the like?

5. But of this adoring for Religious worship, wee have cleer Scripture. Iosue (c. 5.) being told by a n Angel, that this Angel *was but a Captain of*

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the Hoſts of our Lord, Ieshua fell on his face to the earth and did worship. v. 14. Behold before wee had *worship* given by the people to the King, here wee have *worship done* to an Angel, known to be an *Angel*. By and by (in the Apocalips) wee shall see this very word of *worship*, to signify the Reverence which is to be given to God. Now I go on, and I observe that the Angel was not only willing to admitt of this honour, but commanded him allso to shew reverence to the very place made Holy by his presence. *Loose* (sayth he) *thy shoes, from thy feet, for the place wherin thou doest stand, is Holy.* If any reply that wee may, with Religious worship, adore Angels, as Iosue did, but not Saints, behold the Scripture sheweth this Religious worship or adoration, (due to spirituall excellency) to be laudably given even to those who excell in sanctity, even in this world. So 1. Kings 18. 7. *Abdias governour of the house of Achab, King of Israël, meeting with (poore) Elias the Prophet, when he knew him, fell, on his face, and sayd, My Lord, art not thou Elias?* And 2. Kings 2. v. 15. *The Children of Prophets seing Elizeus, sayd, the spirit of Elias hath rested upon him, and coming to meet him, adored him flat to the ground*, or (as you read) *They bowed themselves to the ground*, before him. See you not here that it was not for any worldly excellency, but meerly in regard of his spirituall excellency, *that they thus bowed themselves to the ground before him.*

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This ſpirituall excellency is incomparably more eminent in thoſe who are now made Coheires to Chriſt himſelfe, in the participation of all heavenly gifts and glory. To them therfore Religious bowing, or worſhip, is farre *more* due: and wee are commaded by S. Paul. Rom. 13. 6. 7. *To render to all theyr due, to whom honour, honour. Owe to no man any thing* which you do not pay him. This I ſtaid upo, becauſe our Adverſaries often aske for a precept commanding us to honour Saints. Behold I have given you one, which is a precept grounded in the very Law of nature and equity, cammaunding us to render to teach one what is due to him.

6. Again, Apoc. 3. 9. *Behold I will make them come, and worſhip before thy feet*: words ſpoaken to the Angel of Philadelphia. If by this Angel you ſay the Biſhop of Philadelphia is underſtood, then we prove firſt that, (*a fortiore*) wee may worſhip before the feet of the chiefe Biſhop of the Church. Secondly wee much more, (*a fortiore*) inferre, that wee may worſhip before the feet of thoſe, who have a farre greater excellency in vertue, grace, glory, as Saints have above all men on earth. For Matth. 11. 11. *Hee that is the leaſt in the Kingdome of heaven, is greater then he* (that is, is greater then the great S. Iohn Baptiſt was upon earth) though of him Chriſt himſelfe ſayd; *There had not riſen a greater among the ſons of weomen*. S. Iohn the Evangeliſt then knowing it to be true which he himſelfe

selfe had written, *that Christ would make men come, and worship before the feet of the Angel of Philadelphia*, thought it his duty to adore before the feet of any Angel; and hence he sayth of himselfe Apoc. 19. v. 10. *And I fell at his feet to worship him*, (the Angel) and again c. 22. v. 8. *I fell down to worship before the feet of the Angel, which shewed me these things.*

7. Our adversaries object, that at each of these adorations the Angel checked S. John for them, saying at each time. *See thou do not, I am thy fellow servant: worship God.* Our answer is, that the first adoration, (used by S. John) had been of its own nature Idolatrous, and sinfull, (which is incredible, it proceeding from so great a Prophet, and so sublime a Scripture writer) yet at lest being told so, and instructed by the Angel to the contrary (as you say he was) he would never the second time have done that Idolatrous, and damnable sinfull act, both wittingly, and willingly; and this so very soō after he had beē warned not to do it. It was not thē by reason of any unlawfulnes in this action, that the Angel willed him not to adore or worship: But the Angel refused at both times this honour, upon some other consideration, to witt, out of singular respect unto him, whom he knew to have been at the last supper, admitted to ly on Christs breast, and so he would not permitt him to ly now prostrate at his feete, whom he

allso knew to be so highly favored by God, with so many admirable heavenly visions: Moreover to be a Virgin, to be a Priest, an Apostle, and to be that very Disciple whom Iesus so singularly loved: to be allso a Prophet and an Evangelist. Therefore he would not admitt of such profound respect at his hands, but humbly saying unto him, *I pray do it not, for I am thy fellow servant*, and thou either now art greater in Gods sight then I am, or soon mayest come to be farre greater. *Worship* and *adore God*, who hath so magnifyed thee. Yet S. Iohns humility working still upon him more, by seeing an Angel so humble, and producing in him a mean conceipt of himselfe, (by still reflecting on what he was as of himselfe and knowing what his maister sayd, *that even the lesser in the Kingdome of heaven was greater then the great S. Iohn Baptist* (to witt according to the present state) he therefore did the second time shew the Angel the honour he knew due to him. (See above how Iosue worshiped an Angel) which honour notwithstanding was allso refused by the Angel in this place, both for the former reasons, and for that he knew full well how much this great humility of his had advanced him yet higher.

8. Theyr second objection is that of S. Paul Col. 2. 18. *Let no man beguile you in worshiping of Angels.* To answer this objection, note that the former passage of S Iohn happened to him, when he

was

was in baniſhment in the Iland called *Patmos*. Apoc. 1. Whence it is manifeſt that S. Iohn in his Apocalips, now cited, uſed both theſe two ſeverall adorations, twice worſhiping the Angel, long after S. Paul had written theſe words, forbidding the *worship of Angels*, which words S Iohn underſtood either much better, (or at leſt full as well) as our Proteſtants underſtand them. And therefore he knew very well that in adoring or worſhiping the Angel, two ſeverall times, he, in neither of theſe times, *was ſeduced in the worship of Angels*. Wee therefore may adore Angels, as S Iohn did, and yet not *be beguiled in this worship of Angels*, as S. Iohn was not. Thoſe then are rather ſeduced by willfull miſtake, of what *this worship of Angels is*, who, (to make us guilty of it) define it to be ſuch a *worship*, as muſt make S. Iohn as guilty, as they would make us. Therefore this Text is fondly alledged againſt us, for holding only and maintaining *ſuch worship* of Angels, as S. Iohn uſed twice, and that long after he knew what S. Paul had written. This then ſerves our turne, that in what ſenſe ſoever S. Paul is to be underſtood, he cannot be underſtood in a ſenſe, forbidding any thing contrary, to that which S. Iohn did, and which wee (with him) do practiſe. The truth is S. Paul ſpeaks only of ſuch Religious worſhip of Angels, as had been taught among the Iewes by *Simon Magus*, who would have Sacrifice offered to all

Angels, as well evill as good. *Epiph. hæresi 79. Chrysostom. Hom. 7. in hunc locum.* And this is that which is condemned in the Councel of Laodicia c. 35.

9. There is another very pertinent exposition of this Text in *Tertull. l. 5. contra Marcionem.* That is, that the Apostle laboreth in that place to prove, that the new Christians should not keep the old Iudaicall Law, and for this end he sayth, *let no man beguile you in the worship of Angels*, by saying that wee owe so much respect to the Angels, that although Christ hath abolished the old Law, yet because that old Law was given them by the Ministery of Angels, (Act. 7. 53.) it ought still to be kept, out of respect to the Angels, by whose Ministery it was given. Again, some then taught that this, as a heavenly verity, had been revealed by some of the Angels. But the Angels, revealers of such doctrine, being Angels of darknes, S. Paul calleth the Iudaicall observation of meats (maintained by these Christians out of this principle) *the doctrine of devils.* 1. Tim. 4. 1. Such allso *is the worship of Angels* given them by such observances. And it is to be noted, that immediately before these words, he expressly spook against the Iudaicall observation of meats, saying, *let no man judge you in meat.* v. 16. Of which Text see more Point 45. n. 5. 6.

THE

THE XXXVII. POINT.

The Angels and Saints can hear our Prayers.

1. PRotestants undertaking to reforme all our pretended errors out of Scripture, can, with no ground, pretend to reforme our error in believing Saints to hear us, unles they can shew some cleer Text to prove that Saints cannot hear us. It is enough for us to go on still believing what wee ever believed, unles they can shew us Scripture to the contrary. They produce but one poor Text falling farre short of any cleer proofe. It is Isa. 63. v. 16. *Thou art our father, though Abraham be ignorant of us, and Israël acknowledge us not. Thou o Lord art our father, our Redeemer.* I answer that the Iewes considering how enormiously they had continually swarved from the life, example, and instruction of Abraham, and Iacob, did with great reason feare that they would not look upon them as theyr Children, as that word *acknowledge* doth expresse. Wherefore knowing Gods mercy to be infinitely greater, then that of the greatest Saints, they hoped that he still would looke upon them. They did not say Abraham, and Iacob knew not theyr state, or condition; but they conceived that

they for theyr ſinns (well known to them) had all reaſon not to owne them as Children, and to ſay, *wee know you not*: as Chriſt ſhall ſay one day, to the reprobate.

2. Again, though wee ſhould graunt that Abraham and Iacob did not know the ſtate of the Iewes then, when Abraham and Iacob were ſtill *in Limbo Patrum*, it doth not follow that the Saints, now preſent with God, enlightned with the light of beatificall glory, cannot (by vertue of that light) know all that paſſeth on earth, as farre (at leſt) as any thing maketh to theyr felicity. For it is a part of hapines to know how things paſſe with our deerly beloved friends, eſpecially when wee are in a condition to helpe them eaſily, as the Saints are. Yet is alſo falſe that Abraham, even *in Limbo* knew not what paſſed among the Iewes after his death. For he could tell *Dives* that his *five Brethren had Moyſes and the Prophets* Luke 16. v. 28. though Moyſes and the Prophets lived long after his death. See n. 4.

3. As our adverſaries have but this one poor proofe out of Scripture againſt us, ſo wee have many for us. Iacob calls upon an Angel to bleſſe his Children. No man would call upon one, who could not hear. The Text is Gen. 48 v. 16. I ſhall ſpeak largely of it in the next Point, n. 2. Again, 1. Sam. 28. The witch whom Saul conſulted, calling by her charmes upō the divel inſtantly

ly was heard by him, for presently he did that, which without helpe of some ill spirit, could not be done. Shall devells hear witches presently, and shall saints want power to hear their suppliants? See what I here say, n. 7. Raphel, (*one of the seaven which assist before our Lord*, Tob. 12. 15.) Although he be there assisting, yet he truly told Toby, v. 12. *When thou didst pray with tears, and didst bury the dead by night, I offered thy prayer to our Lord.* If this be not Canonical Scripture, yet at lest it is a most ancient Ecclesiastical History, and of such credit, that *SS. Cyprian, Ambr. Austin, Hierom, Gregory, the 3. Councel of Carthage*, and many more, held it Scripture, ād consequently they thought it as true as Scripture, that Saints could hear our prayers. And you must bring something more then your owne imagination to discredit it on this account. Eliphaz in Iob c. 5. 1. spoak thus to him (*call now if there be any that will answer thee, and to which of the Saints wilt thou turne?* This sheweth the common practise of invocating Angels in that time, for as then, no Saints, but Angels were in heaven. Whence the Septuagint, (whom you use to extoll) do here interpret *the Saints* to be, *the Holy Angels*. David supposed the Angels to hear him, when he sung Psalmes, whence he sayth, *before the Gods*, (wee truly read the *Angels*) *I will sing prayse unto thee.* Psal. 138. 1. No man will say, *Ile sing my song in the hearing of deaf men.* The Angels then could

hear his song. Of the letters of Elias I will speak by and by, v. 5. And there I shall shew that Elias after his death knew what passed, and tooke care for the people of God.

4. In the new Testament Luke 15. 10. *There shall be joy before the Angels of God upon one sinner having done penaunce.* No act is more interiour, and passeth more properly in the bottome of the hart, then the Conversiō of a sinner. Weeping, sighing, groaning, knocking of the breasts, may be done by Hypocrites. The Angels then, who joy at the conversion of a sinner, must know this conversion, which they cannot know, unles they know the bottome of the harte by divine revelation. Again Luke 16. 26. Though there was *a great gulf fixed betwen the soules of Abraham and Dives*, yet God gave them some meanes to hear what each of them sayd. Can he then find no meanes for Saints, to hear us? Do not you Protestants say Abrahams soule was then in heaven. Could he hear Dives from hell, and can he not hear from earth those who pray to him? Again there v. 29. *Abraham sayd to him* (Dives) *they have Moyses and the Prophets*. Moyses and the Prophets lived many a yeare after Abraham was dead, and yet you see, Abraham knew there were such men, who left such bookes to the Iewes. *Secondly* he knew theyr bookes were yet extant. *Thirdly* that these writings of theyrs were of no lesse efficacy to convert *Dives* his

his five Brothers, then the preaching of a man risen from dead would be. If you say this is but a Parable, I answer that in Parables the Interlocutors must be made to speake sense, and not nonsense, as it would be in one of Lucians Dialogues to make Julius Cesar discoursing with Alexander, about what they had seen in *Charles the fift*, who lived so long after their time.

5. But I have reserved one passage of the old Testament to declare in this place how Saints, even then, knew what passed. Elias departed out of this life (whether God knows) the eighteenth yeare of King Iosaphat, 2. Kings 2. 11. Now *Iosaphat reigned five and twenty yeares.* 2. Chron. 20. 31. So that seaven yeares of Iosaphats reigne passed after the departure of Elias. *Then Ioram his son reigned for him.* 2. Chron. 21. 1. After some time of this Iorams reigne, v. 12. *There came a writing to him from Elias the Prophet saying, Thus saith our Lord, because thou hast not walked in the wayes of Iosaphat thy Father, &c.* And then he tels him many particular wicked acts of his, all done after Elias was dead. Elias therefore being departed, knew what passed, and shewed his great care to help Gods people his Brethren, in writing after his departure this letter.

6. When Saints come to heaven, they see farre more by the light of glory, then wee can easily conceave. *For now,* (1. Cor. 13. 9.) *in part wee know,*

and in part wee prophecy. But when that which is perfect is come, then that shall be done away which is in part. Hence S. Aug. l. 22. de Civit. c. 21. proveth that the Saints in heaven have more perfect knowledge of what passeth here, then wee have. The light of glory farre exceedeth the light of prophecy, and yet by that Prophets knew many secrects of the harts, and things farre out of theyr sight. Samuel sayth to Saul. 1. Sam. c. 9. v. 19. *All that is in thy hart, I will tell thee.* And 2. Kings 5. 26. Elizeus sayd to Giezi, *Went not my hart with thee, when the man tourned again from of his chariot to meet thee.* So Acts 5. 4. S. Peter did see the deceiptfull hart of Ananias saying to him. *Why hast thou conceived this thing in thy hart?* Note, that as the light of prophecy is not a glorious glittering without, but a quality inwardly inherent in the understanding, elevating it; even so the light of glory is no such exteriour brightnes (as some may apprehend) but it is an interiour noble quality, and the noblest of all qualities, inherent to the understanding, elevating, corroborating, and enabling it to a wonderfull perfection in knowledge: So that it is able perfectly to see God himself. Wee blind wormes very rashly make those blessed soules ignorant of our low affaires.

7. Hear further to what authority, over the affaires of this world, God rayseth his Saints, that hence you may see, how much it belongs to this theyr

theyr authority to know how things passe here below. Apoc. 2. 26. *Hee that shall overcome, and keep my works, unto the end, I will give him power over the Nations, and hee shall rule them with a rod of Iron. And as a Vessell of the potter they* (who slight them) *shall be broaken.* Hee is a blind Ruler *over Nations*, who knows not what passeth even in the spirituall affaires of Nations which be those affaires that belong to his ruling power. Again, c. 3. v. 21. *He that shall overcome, I will give unto him to sett with me in my throne, as I allso have overcome, and have sitten with my Father in his throne.* Do you think Saints, raised by God so high, have no meanes to know what wee do below? Is it not sayd of the Divel Apoc. 12. 10. *That he accuseth our Brethren night and day*, which he cannot do, unles he first knowes in what to accuse us. A shamefull thing it is to deny this knowledge to Angels, which wee grant to Divels. See in the next Point n. 7. two evident Texts out of the Apocalips shewing the Angels, and Saints to offer, and consequently to know, our prayers. And note, that all that I have sayd from the fourth number to this place, proves the selfe same. The former Texts speak indeed of only Angels, but you see Saints raised to as high light of glory as those Angels, besides, they, living so mixt with them, and still enjoying theyr conversation, it cannot but seeme strange, that all the Angels should rejoyce at the Conversion of a sinner,

and

and the Saints should know nothing of it. Again, it being proved that Angels can hear us, you cannot (upon that account) deny prayers to Angels to be lawfull, seeing that they hear us as well as the Saints living upon earth, whose prayers wee may lawfully crave. If you say that wee are not commanded to pray to them, I answer, so wee are not commanded to begg one anothers prayers. 'Tis sufficient that, as our spirituall necessities command us to do this, so they command us much more to do that. But of this in the next Point, n. 1. See there n. 7. two more Texts out of the Apocalips, shewing Saints to hear our prayers. For the 24. Seniors were Saints, and not Angels, yet they knew and presented our prayers made here on earth.

THE XXXVIII. POINT.

That Saints can, and will help us, and therefore it is laudable to pray to them.

1. FIrst Protestants often ask us where wee have a command to pray to Angels or Saints. I answer that if there be many advantages accruing to us by the devout Invocation of Saints then it is apparent that Prudence and Charity to our selves ought to excite us thereunto, as it doth to

to ſeek ſhelter when it raines, without being called to go under ſhelter by the cryers voice as they ſay ſome ſimple people are: it is as ſimple to exact a commād in a thing of greater benefit. I ſay moreover that if there be a command to begg the prayers of Saints living on earth, that command (a fortiore) urgeth us to begg the prayers of Saints living in heaven, they being more willing and more able to help us. If there be no ſuch command, and yet wee may without any command, practiſe that laudably, ſo allſo may wee laudably practiſe this without a command, ſeeing that they hear us, as well as the Saints living with us. Why then may wee not ſay to Saints in heaven, that which S. Paul ſayd to Saints on earth, *Brethren pray for us?* Iobs friends were commanded to go to Iob to pray for them, as wee ſhall ſhew more fully n. 9. You all keep the Sunday. Where is that commanded to you? You anſwer, it is ſufficient to ſee examples of it among the firſt Chriſtians. So ſay I, it is ſufficient wee ſhew you exemples in Scripture of ſuch as prayed to Angels. For of praying to Saints the old Teſtament could not write, no Saints being as then in heaven. The four Ghoſpels writt no farther then the Aſcenſion of Chriſt to heaven, before which no Saint allſo was in heavē. Wherefore you need not wonder ſtiat in the 4. Ghoſpels you ſee no mention of praying to Saints in heaven. In S. Pauls Epiſtles

les you find him begging prayers of Saints on earth. So Hebr. 13. v. 18. *Pray for us.* Seeing then that prayer to Saints in heaven is more beneficiall to us, it is allso, (by manifest consequence) more to be used by us. And as often as the Scripture exhorts us to promote our saluation, and spirituall good by all meanes wee can, so often doth it exhort us to use this meanes as much (or more) then begging the prayers of others upon earth. In fine when a thing hath many spirituall goods in it, wee are sufficiently invited thereunto without a command: So no body commanded Timothie, *still to drink water*, S. Iohn *to drink no wine*, and to *come neither eating nor drinking*, nor his *Disciples to fast often.* (See Point 22.) It is sufficient that wee obtain much good thereby.

2. That by praying to Saints wee obtain much good, I prove, by proving that Saints can, and will help us, which all they supposed, who called upon them, as Gen. 48. 15. *And Iacob blessed the sons of Ioseph, and sayd, God before whom my Fathers walked, the Angels that delivered (or redeemed) me from all evill, blesse the lads.* Hee calls first upon God, and then upon his good Angel, to helpe those Children. And he tells you, *that this Angel delivered him from severall evils.* How Iacob prayed this Angel, is expressed Osee 12. 4. *Iacob prevailed against the Angel, and hee weept, and made supplication unto him.* So Iobs friend (following the practise

practise of those times) did bidd him call upon some Saint or Angel, as I shewed last point, n. 3. How well the Angels wish us, they r joy for the conversion of sinners testifyeth. And if the evill Angels are so restles *in circling about to see whom they can devour, and accuse our Bretheren night and day*, as I shewed in the former point, n. 7. The good Angels are no lesse carefull to seek whome they can defend, help, and save.

3. Hence that earnest prayer of that Angel Zach. 1. v. 12. *And the Angel of our Lord sayd, O Lord of Hosts, how long wilt thou not have mercy on Ierusalem, and on the Cities of Iuda, against which thou hast had indignation these three score and tenne yeares.* What call you praying, if this be not? Now hear with what effect this Angel prayed for them. *And our Lord answered the Angel good words, comfortable words.* Behold here this Angel would and could help our necessityes. And of S. Michael in particular Daniel sayth c. 10. v. 21. *There is none that holdeth with me in these things, but Michael your Prince.* And c. 12. v. 1. *At that time shall stand up Michael the great Prince, who standeth for the Children of thy people.* In what doth S. Michael stand for Gods people, if he doth not so much as pray for them?

4. That by the merits of Saints wee may begg and obtain favours, I prove allso thus 1. Kings 15. 5. When wicked Abias reigned in Iuda, *for Davids*

Davids sake our Lord his God gave him a lamp in Ierusalem, that he might rayse up his sonne after him and establish Ierusalem; because David had done right in the eyes of our Lord. When a hundred eighty five thousand Assyrians came to besiege Ierusalem, God by his Prophet sayd to Ezechias. *I will protect this Citty, that I may save it for my owne sake, and for Davids sake my servant.* Isa. 37. v. 25. That is (say the Protestants) for my promise made to David. But wee, say if they seeke over all Scripture, they will find no such promise made to David of defending or protecting Ierusalem. Yea wee prove there could be no such promise, because Ierusalem, in the captivity, was not protected but ruinated.

5. The power which the prayers of Saints have, and that they use carefully to pray for us, is often expressed in Scripture. Ieremy 15. 1. *Though Moyses and Samuel stood before me, yet my mind could not be toward the people.* By which manner of speech it appeares that *Moyses and Samuel* (long since dead) were (after theyr death) used to pray for the people, and that theyr prayers were most powerfull. So a King may say, though my Mother shall come to me, and pray, I will not hear her. You shall see Daniel of like merit and power with God in just such another Text. (Ezech. 14. v. 14.) *I will kill out of the Land man and beast. And if these three men shall be in the midst thereof Noë, Daniel, and*

Iob,

Iob, they, by theyr Iuſtice, ſhall deliver theyr own ſoules. Yet, though theſe three men were in it, ſayth our Lord, they ſhall deliver neither Sons nor Daughters, but themſelves alone ſhall be delivered. Which he repeates again v. 20. This joyning of Daniel, (a *Saint then living*) with Noe and Iob, (dead ſo many hundred yeares before,) ſhoweth that theſe men, by theyr prayers, no leſſe powerfully interpoſed themſelves then *Daniel* living. Of Elias his care to aſſiſt his people after his death, wee gave you a memorable teſtimony in the former point, n. 5. In the famous viſion of Iudas Machabeus 2. Mach. c. 15. v. 12. Firſt *Onias* (who had been the high Prieſt, but was now dead) *ſtretching forth his hands, prayed for all the people of the Iewes. After this there appeared alſo another man, marvelous for age and glory, and for the port of great dignity about him. And Onias ſayd, this is the lover of his Brethren. This is he who prayeth much for the people and the whole Cittie, Ieremy the Prophet of God.* And he gave to Iudas a ſword of gold ſaying. *Take the Holy ſword a gift from God, wherewith thou ſhall overthrow the adverſaries of my people.* The event confirmed the truth of this viſion. Origen (Tom. 18. in Ioan) reflecting on this place ſayth *It appeareth that Saints departed from this life, have care of the people, as it is written* (ſayth he) *in the acts of the Machabees, many yeares after the death of Ieremy. This is Ieremy the Prophet, who prayeth much for the people.* So that though the Books of

Macabees be admitted not as Scripture, but only as a true Eccleſiaſticall Hyſtory, wee have from thence that the moſt Holy High Prieſt, and cheif of Gods only people, believed that Saints prayed for us, and helped us, and that all the people (who were ſayd *incouraged by this viſion*) were of the ſame belief. How farre then is this from all novelty, which can be proved to have been practiced before the dayes of the Apoſtles, and this by an authority farre greater, then that of Ioſephus, or any ſuch Hiſtorian, to whom you would ſcorne to give a place in your Bible, as you do to the Hiſtory of the Machabees.

6. Let us now come to the New Teſtament. What motive ſoever moved *Dives*, (Luke 16.27.) to pray to Abraham ſaying, *I would beſeech thee that thou wouldeſt ſend to my Fathers houſe, for I have five Brethren, to teſtify to them, leaſt they alſo come into this place of torments.* The very ſame motive will worke farre more upon the hart of departed Saints to help us, theyr poor Brethren *from that place of torments*, and promote us to thoſe eternall Tabernacles, of which Chriſt, Luke 16.9. *Make unto your ſelves friends of Mammon of iniquity, that when you faile, they may receive you into everlaſting habitations.* Again, Apoc. 2.26. *He that ſhall overcome and keep my words, to the end, I will give him power over the nations. And he ſhall rule them with a rod of Iron.* The Saints having authority to rule na-

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tions ſo powerfully, (as is here expreſſed by a rodd or ſcepter of Iron) they exerciſe this theyr power chiefly by making intercеſſion ſo powerfully to God for us, as to obtain for us ſuch graces, as wee ſtand moſt in need of, this theyr power beeing given to a ſpirituall end.

7. And as God, (who is goodnes and mercy it ſelf in an infinite degree) doth notwithſtanding not ſo ſhew this his mercy and bounty towards thoſe, who never pray to him, as he doth to thoſe who are inceſſantly begging his help. So Saints cheifly are moved to aid thoſe who are ſtill begging theyr aſſiſtance, yet true it is that they are, of theyr own accord helping us. So Raphael offered the ptayers made to God by Toby, as wee have ſeen in the former Point n. 3. So Apocal. 5.8. *The four beaſts, and four and twenty elders fell before the Lambe, having every one harps and golden Vials, full of odours, which are the prayers of Saints*, which prayers (made by Saints on earth) theſe Saints in heaven did know and hear, for they preſented them *in golden vials*. And c. 8. v. 3. *An other Angel came and ſtood at the Altar having a golden Cenſer And there was given to him much incenſe, that he ſhould offer it with the prayers of all Saints upon the Altar of gold, which is before the throne of God, and the ſmoak of the incenſe, which came with the prayers of the Saints, aſcended up before God out of the Angels hand.* Note that the Angel, being before the throne of God,

did there hear the prayers of Saints in earth. *Secondly* he did not only hear theyr prayers, but alſo *Offer them up before the throne of God in a golden Cēſer*, which he could not do, if he had not known thē. *Thirdly* theſe prayers of the Saints on earth, by being thus joyntly offered up by the more fervent prayers of the Saints in heaven, or H. Angels, did become more acceptable to God. *For hēce the ſmook of the incēſe with theſe prayers aſcēded*, (more ſweetly and pleaſantly to God) *from the hand of the Angel.* God indeed knows our prayers, before the Saints or Angels offer them, but he knows that they mount up leſſe powerfully, when they be not ſeconded with theyr interceſſion. So God knew before hand that all the people anſwered Moyſes ſaying to him. *All things that our Lord hath ſpoaken, wee will do.* Exod. 19. v. 8. And yet the very next words are; *and Moyſes returned the words of the people to our Lord.* Which words were well known to God before that Moyſes did returne them, yet by returning them, he did make, by his joynt Mediation, this cheerfull offer of the people more pleaſing to God.

8. And becauſe he did this to theyr greater advantage Moyſes himſelfe ſayth, Deutr. 5. 5. *I ſtood between the Lord and you at that time.* This I note to anſwer the objection of our adverſaries ſaying, it is injurious to Chriſt to take any other Media-

Mediatour: *For one is our Mediatour.* To be a Mediatour is nothing but to *ſtand between* God and us mediating for us. In this proper ſenſe Moyſes was a Mediatour between God and his people. The ſame, in the ſame ſenſe, may be ſayd of other Saints. Yet in that ſenſe, that Chriſt is ſayd to be our only Mediatour, wee make no other Mediatour. For he is *called Mediatour*, becauſe he is ſo by his own worth, and by his merits offered for us, fully ſatisfying Gods anger, and capable of no repulſe. *I did know that thou doſt allwayes hear me*; ſayd Chriſt to his eternall father, Io. 11. 42 *Hee is heard for the Reverence due to him*, as S. Paul ſpeaks. In this ſenſe wee make no Saint Mediatour for us. Wee only begg of them to pray for us, as wee begg of living Saints, whom; by theyr prayers, wee deſire to mediate for us. S. Paul in this ſenſe deſired the Theſſalonians to mediate for him to God. *Brethren pray for us.* 1. Theſſ. 5. 25. And to Hebrewes 13. 18. *Pray for us.* And God himſelfe bidds Iobs friends uſe the mediation or interceſſion of Iob, promiſing to hear the prayers of this theyr Midiatour made for them, but no where promiſing to hear theyr prayers made without his Mediation. Yea rather intimating that he would not hear theyr prayers, unles Iob mediated for them, as now I ſhall ſhew.

9. If you ſay it derogates from Chriſts ho-

nour, that any other ſhould help to ſave us, I anſwer that Saints (yet living upon earth) help to ſave us. And ſo. Iob 42. v. 7. God tells Iobs three friends. *My wrath is kindled againſt thee. Take therefore unto you ſeaven oxen and ſeaven rammes, and go to my ſervant Iob, and offer up for your ſelves a burnt offering. And my ſervant Iob ſhall pray for you. Him I will accept*, that is, his mediation ſhall avail to your pardon. Neither do wee diſhonour, but wee rather honour our Saviour, when wee deſire Saints to pray for us. For by this wee ſhew the dignity of his merits to be ſo great, that, by his merits, Saints are advanced to ſo great favour with God, that theyr prayers hence come to be ſo effectuall, as were thoſe of à Moyſes, who living yet on earth, could obtain ſo often pardon for the whole people of Iſraël. From whence alſo it proceeds, that the Saints in heaven, as well as the Saints here living, are in Scripture ſayd *to ſave others*. Hence S Paul 1. Tim. 4. v. 16 *For in doing this, thou ſhalt both ſave thy ſelfe, and them that hear the.* And S. Iames c. 5. 20. *He which converteth a ſinner from the errour of his way ſhall ſave a ſoule from death.*

10. Neither laſtly do wee act againſt that precept of Chriſt ſaying, *Come ye all to me*. As S. Paul did not act againſt the ſayd precept, when (after our Saviour had ſayd theſe words) he himſelf went begging the prayers of the Theſſalonians and Hebrews, in his Epiſtles to them. For there

there be two wayes of going to Chriſt: *The firſt* immediatly by our ſelves, approaching reverently in prayer to him. *The ſecond*, and more powerfull way is (when wee, humbly acknowledging our unworthynes, and the meaneſſe of our poor prayers) do procure the interceſſion of Chriſts greateſt friends, to accompany with theyr joynt Mediation, our humble petitions. And thus, though the Centurion did not perſonally come to Chriſt, yet he is ſayd by Saint Matthew truly to have come to Chriſt. *There came to him a Centurion.* Mat. 8. 5. And yet S. Luke ſayd he did not come to him; for (Luke 7. 3. only *he ſent unto him the elders of the Iewes, to interceed, beſeeching him that he would come.* And again, *when he was now not farre from the houſe, the Centurion ſent friends to him, ſaying; I am not worthy that thou ſhouldeſt enter under my roof. And Chriſt marveling ſayd, neither in Iſraël have I found ſuch faith.* Behold this more humble way of coming to Chriſt by Mediatours and Interceſſors ſupplying our unworthynes, farre preferred before the former way, and that even for *the faith of the perſon ſo approaching. I have not found ſo great faith, no not in Iſrael.* Ponder well this paſſage.

THE XXXIX. POINT.

That among the Saints it is moſt laudable to pray to our Lady. And of the Beads ſayd to her honour.

1. AS wee are farre from honouring our Lady more then her ſon, becauſe wee know that all the grace ſhee hath, and all her power in the Court of heaven, is wholy and entirely by her ſon; ſo are wee allſo farre from equalizing any Saint in grace or power, to the moſt Bleſſed Mother of God, who, even before ſhe was his Mother, was by the Archangel pronounced *full of grace*. Luke 1. 28. The higeſt Saints in heaven are only ſtiled *ſervants of God*. But our Lady is truly ſtiled *Gods Mother*. *Whence is this to mee that the Mother of my Lord ſhould come to me?* Luke 1. 43. In all well ordered families the power of the Lords Mother incomparably exceeds the power of all his ſervants. God, who hath commanded us in a ſpeciall commandment to honour our Parents, cannot (without impiety) be thought not to yeald a ſpeciall honour to his Mother. *All generations ſhall call her bleſſed. Becauſe he that is mighty, hath done great things to her.* Luke 1. 48.

2. Two things cheifly concurre to eminent Sanctity;

Sanctity: Exteriour advantages to improve our ſelves in grace, and interiour aſſiſtance of the Holy Ghoſt, to make beſt uſe of thoſe advantages. Our Lady in the exteriour occaſions of improving her ſelfe in grace, had the greateſt advantages that ever any creature had, even after ſhee was declared *full of grace*. Shee had our Saviour lodging in her wombe nine Months. And ſhe knew who he was, ād what graces he could beſtow upō her, if ſhee neglected not to begg them. Shee did ſee the humility of his Birth, ād beheld all that there happened. *But Mary kept all theſe things, and pondered them in her hart.* Luke 2. 19. All that wee read of our Lord untill he was thirtie yeare old is, that *he lived ſubject to his parents. And his Mother keept all theſe ſayings in her hart.* Luke 2. 51. Shee then had for 30. yeares together the benefit of his example to informe her, the benefit of his converſation to move her, the benefit of his inſtruction to teach her all ſhee could deſire to learne, or he deſire to impart to her. When her Sonne began to preach to the world and the people all ſayd. *Never man did ſpeak as he did*, who can doubt but a Mother (ſo deerly affecting ſuch a Sonne) did hear him more frequently, and devoutly, then any other, *ſtill keeping and pondering* all in her hart. But her ſpeciall *harveſt* was in the time of his Paſſion, which her compaſſion made allſo to be hers. Mothers will underſtand ſome what of the Martyrdome

ſhee then ſuffered. But no body can underſtand how much after his death and aſcenſion her ſoule dayly was improved by continuall Meditation of what ſhee had ſeen, and alſo by the devout feeding upon the Body of our Lord, which ſhee made her dayly bread. Now as for the interiour aſſiſtance of the Holy Ghoſt, exciting her to make the beſt advantages of all theſe occaſions, wee know that all ſuch excitations and graces are diſpenſed by the hands of her own Sonne. Is not ſhee then the likeſt, to have the largeſt ſhare in all theſe graces? which graces, her Son alſo, had inſtructed her to uſe ſo well to her beſt advantage, and to theyr howerly increaſe and improvement.

3. Hence it is, that as ſhee ſurpaſſed all in the practiſe of vertue, ſo ſhee is rayſed above all in ſupereminency of heavenly glory. Whence it followeth that both love to God, and love to her neighbour being moſt perfect in her, ſhe, by them both, is moſt powerfully, moved to afford to all ſuch, as devoutly call upon her, all the aſſiſtance ſhe is able. Wherefore ſeeing her power is farre ſurpaſſing that of other Saints, wee have all reaſon to believe her interceſſion to be moſt available for us.

4. Among other devotions which wee uſe to procure this her ſo advantagious interceſſion, one is to ſay the Roſary, or Beades to her honour. Not that our Church commands any one to ſay theſe beades,

beades, but that she holds this to be a very commendable thing, which she knoweth full well to be but a late practise of piety, as allso many other prayers are most pious, which were made long since the Apostles time. For you cannot prove that in theyr time any one prayer, which is in your *Commen Prayer Booke* was used, except the *Pater noster* and *Creed*. Will you say then that the use of them is not laudable? Let us then go on.

5. As the Psalter consists of a hundred and fifty Psalmes, so in imitation of that, the whole Rosary consists of a hundred and fifty *Ave Maries*. And as the Instrument to which David did sing his Psalmes, was an instrument of ten strings, Ps. 32. 2. So wee distinguish these hundred and fifty *Ave Maries*, into severall *tenns*, that is, into *fifteen tenns*, if wee say the whole Rosary, or into *five tenns*, if wee say but the third part of it, as wee do, when our leasure or devotion reacheth not at once to the whole Rosary. Every *tenn* is distinguished with a *Pater noster*, sayd in the beginning thereof. For before wee call upon our Lady, wee think it fitt to call upon our Lord, from whom all the graces of our Lady did proceed; and from whom all must be given, which wee begg of her to obtain. For wee do not acknowledg our Lady to be the giver of any graces, though her intercession be most powerfull to obtain them to be given by her Son. When wee use this devotion, wee do indeed

deed say ten *Ave Maries* for one *Pater noster*. But the reason of this is not, that wee honour our Lady more then our Lord; for wee are so farre from equalizing her to him, that wee confesse her infinitely inferiour to him. But the reason is, that it is fitt wee should set some time a part to honour her, or else wee should honour her at no time. Now, as when wee are busied in honouring our Mother, wee are not, at that time busied in honouring our Father: So when wee bestow this parcel of time in honouring our Lady; wee only, at this time honour our Lord, so farre, as all the honour we do to his Mother, is done out of the respect wee beare to her, because shee is his Mother. Wee reserve other devotions to our Lord, which contain an honour of an incomparably higher strain, then any honour wee give to our Lady. For, because our Lord dyed on the Friday, wee, to his honour, fast all fridayes; because he remayned dead all Saturday, wee honour him for it, by abstinence from flesh all Saturdayes. Because he did rise again on the Sunday, wee honour his Resurrection by solemnizing all Sundayes. Because he fasted forty dayes for us, wee, to his honour, yearly fast the forty dayes of Lent. No such honour is done by us to our Lady. Our adversaries will aske us *first*, what authority wee have for the *Ave Mary*. *Secondly* why wee use this prayer just so often reiterated, and how wee busy our minds in the mean time? You will soon know what to ans-

wer by the enſuing diſcourſe.

6. Wee ſay then the firſt part of the *Ave Mary* was made by an Angel; and he, as Ambaſſador from God, uſed ſuch words as he knew to be to Gods mind, ſaying to our Lady: *Hail full of grace our Lord is with thee, bleſſed art thou among weomen*, Luke 1. 28. The ſecond Part came allſo from God. For v. 41. *Elizabeth was filled with the Holy Ghoſt, and ſhee ſpake out with a loud voice, and ſayd; bleſſed art thou among weomen. And bleſſed is the fruit of thy wombe*: The Holy Church addeth, *Holy Mary Mother of God* (for ſhee is in the next verſe called Mother of our Lord) *pray for us ſinners, now, and at the houre of our death. Amen.* Which words are moſt full of piety, ſuppoſing (what wee have proved) prayer to Saints to be pious: for if wee may pray to our Lords ſervants, wee may pray to his Mother. Behold the whole *Ave Mary*.

7. *Secondly* wee uſe juſt *the number of a hundred and fifty Ave Maries*, in the whole Roſary, becauſe wee would ſay a whole Pſalter to her honour. If theſe had been a hundred and fifty ſeverall prayers, (as there be a 150. Pſalmes) who would have remembred them? But now, they being all but the ſame prayer ſo often repeated, (and this prayer allſo ſo well knowen) any ſimple perſon (though he cannot read) can ſay this whole Pſalter to our Lady without book. And it was made chiefly for a devout entertaynement for thoſe ignorant people who cannot read, though it be allſo

an excellent entertaynment even for the moſt learned, when either they have not light to read, or when being wearied out with contemplation, or leſſe diſpoſed thereunto, they deſire to walke, or paſſe the time devoutly without any overmuch tiring exerciſe. If any one adds an *Ave Mary* more or leſſe, then this number, he doth no other hurt then he, who intending to ſay the whole Pſalter, ſhould ſay one Pſalme leſſe, or repeat one twice. Theſe hundred and fifty *Ave Maries* are moſt conveniently divided into *fifteen tenns*, to help us at every ſeverall tenne, to call to our memory, and devout conſideration, a ſeverall Myſtery of the life of Chriſt and our Lady. For the prime Myſteries of theyr lives be reduced very fitly and orderly, into *fifteen Myſteries*, of which *five be joyfull, five be ſorrowfull*, and *five be glorious*. To the honour of all theſe fifteen Myſteries, wee ſay the fifteen tenns, when wee ſay the whole Roſary If wee have not will or leaſure, to ſay the whole Roſary at once, then wee ſay only the beads of *five tenns*, honoring, or pondering, either the five joyfull; or the five ſorrowfull, or the five glorious Myſteries. When I ſay the firſt five tenns, at each tenn I will honour, and attentively ponder with devotion one of the *five joyfull Myſteries*. As *firſt*, the *Annunciation of our Lady*, when the Angel announced unto her, that God would become man, and ſhee ſhould be exalted to be his Mother. *Secondly*

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her *Visitation*, when visiting her Cosen *Elizabeth*. *As soon as Elizabeth heard the salutation of Mary, the infant did leap in her wombe, and Elizabeth was repleanished with the Holy Ghost, and cryed out, Blessed art thou &c.* Luke 1. 41. *Thirdly*, the *Nativity of our Lord. A joy that shall be to all people, because this day was borne to them a Saviour.* Luke 2. 10. Her joy was greatest who was the Mother in this joyfull birth. *Fourthly*, her *Purification*, when Simeon (in whom the Holy Ghost was) *came in spirit into the Temple, and took the Child into his armes*, shewing him to all publickly in the Temple, and declaring him to be *a light to lighten the Gentiles, and the glory of the people of Israël.* Luke 2. 32. *Fiftly her finding the lost Child disputing with the Doctours in the Temple*, where they, *all were astonished that heard him, upon his wisdome and answers.* Luke 2. 47. *And he went down with his Mother and lived subject unto her, even till he was thirty yeare old*, and *shee keept all his words in her hart.* v. 51.

8. When I come to say the second five tenns, I will honour and ponder the *five sorrowfull Mysteries. First, Christ his prayer in the Garden. Secondly, his whipping at the Pillar. Thirdly, his Crowning with thornes. Fourthly his carrying of the Crosse. Fiftbly, his being Crucifyed, and dying upon the Crosse.* All which as Christ felt them most sensibly in his body, so our Lady, next to Christ, had a most tender feeling of them in her own soule. *And her own soule the sword*

ſword of grief did peerce. As Holy Simeon propheſyed of her, Luk. 2. 35. When I come to ſay the third *five tenns*, I will ſpend the time in ſaying each of them by meditating upon (and ſo honouring) each of *the five glorious Myſteries. Firſt the Reſurrection of our Saviour. Secondly his Aſcenſion to heavenly glory. Thirdly his ſending the Holy Ghoſt. Fourthly, the Aſſumption of our Lady:* When (as many Holy Fathers have taught) that body of hers (in which Chriſt took fleſh) was ſoon after its buriall, not made meat of wormes, but, with farre greater reaſon, made partaker of her Sons Reſurrection, then were *thoſe many Saints*, of whom S. Matth. c. 27. 53. ſayth, *theyr graves were opened, and they roſe. And they going forth out of theyr graves after his Reſurrection, came into the Holy City, and appeared to many. Fifthly* and laſtly I will, to her honour, conſider *her Coronation*, importing her ſpecial ſtate in that heavenly glory, in which ſhee is looked upon and reverenced by all Saints and Angels, as theyr Queen, ſhe being the Mother of the King of glory. *The Mother of my Lord.* Luke 1. 43.

9. The intent of the Holy Church, recommending this devotion, is to teach all that uſe it (eſpecially the more ignorant who cannot uſe Books) how to imploy theyr minds fruitfully in a moſt commendable Meditation, of Myſteries moſt glorious to Chriſt, and his Mother, and moſt beneficiall to our ſoules, whilſt theyr lipps are moſt

devoutly

devoutly busied in reciting words so pleasing to the Mother of God: to which end the Teachers of our Church, both by words, and by writing, still are inculcating this true use of the Beades.

10. Now this number of fifteen tenns, or of five tenns (serving so fitly for the orderly practise of so easy a devotion) cannot be more easily observed, then by letting one Bead fall at each *Ave Mary*: And the beginning of the next tenne can no way be more easily notifyed, then to begin the sayd tenne with a bead of so different a bignes, that it may easily be noted, even in the dark without any distraction. And the same different Bead serves allso to mind us of passing to the consideration of a different Mystery, unles perhaps our soule hath other predominant pious thoughts or affections, which (tending to a very benefiall Meditation) are better continued then interrupted. Now, though many simple people use not these considerations, but attend only to the words they say, yet those words be so excellent, that this entertaynment proves most vertuous, by theyr using the recitall of them to honour Christ and his Blessed Mother.

11. Neither is the often repeating of the same prayers or prayer, a thing blame worthy. For if, after the saying of one *Ave Mary*, wee should use a lesse excellent prayer, (yea, or no prayer at all) you could not blame us. How then grow wee to

be blame worthy for using this so excellent prayer? He, who should every houre say our Lords prayer, although he should do it three times each houre, is not to be blamed, but commended. How then is he to be blamed, who sayth the Lords prayer three our fourscore times in one houre? Next unto our Lords prayer, no prayer hath greater authority or excellency, then the *Ave Mary*. Why then be wee blamed for using it so often, in so short a space, whilst (as you thinck) you remain without blame, who use it so seldome? our Saviour had the rarest invention that ever man had, and (if we may make bould to accoût any of his prayers more excellent then an other) his prayer in the garden may seem to have been most excellent. And yet even then, (as rare an invention as he had) *He prayed the third time using the same words* Matth. 26. 44. And not inventing any new form. So likewise those four blessed six winged Creatures, Apoc. 4. 8. *Had not rest day and night saying, Holy, Holy, Holy, Lord God Omnipotent.* The oftner they said this one prayer over, and over the more fervour appeares, even in so rare inventive spirits. All the Publicans prayer was; *God be mercifull to mee a sinner.* Luke 18. 13. and v. 38. All the prayer of the blind man was, to cry again and again saying; *Iesus Sonne of David have mercy upon mee.* And when they rebuked him to hold his peace, he cryed much more, *Sonne of David have*

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mercy upon us. And thus he, by perseverance in the same prayer, obtained his request. Who doth not see a speciall power to stirre up a great feeling of Gods mercies in the Psalm one hundred and thirty six, which containeth but twenty seaven verses, and yet it doth twenty seaven times repeat those words, *For his mercy endureth for ever.*

THE XL. POINT.

It is laudable to worship the Images of Saints.

1. IT is laudable (I say) to worship the Saintes Images in that sense, in which we Roman Catholiks worship Images. The very Saintes themselves we worship not with divine honour (as I sayd and largely declared Point 36. n. 3. 4. 5.) And therefore it is a most unconscionable slander, which our Adversaries lay upon us, saying that we give divine honour to Images. No: we give no such honour to the Saints themselves, much lesse do we give it to theyr Images: without you think we worship the Images more then the person represented by the Images. All that we Roman Catholiks hold, as a Point of faith, may be read by all men in the Councel of Trent sess. 25. where this Councel teacheth, *due honour and*

veneration to be given to the Images of Christ and his Saints, not that there is believed to be in them any Divinity, or Vertue, for which they are to be worshiped, or that any thing is to be asked of them, or that any confidence is to be placed in the Images, as anciently was done by the Gentils, who did put their hope in their Idols. Psal. 115. 8. *But because the honour, which is given to the Images, is referred to the persons represented by the Images, so that, by, or, through the Images, which we kisse, and before which we uncover our head, or ly prostrate, we adore Christ, and reverence the Saints, whom these Images represent.* Behold the belief of our Church, teaching that all the *reverence dost before Images* (I pray note well this manner of speach) All the honour I say that is shewed *before the picture*, resteth not in the Image, but passeth through it, and resteth in the person represented to me by this picture. He that abuses *King Charles* his picture, or statue, neither intendeth to shew, nor sheweth any anger or disrespect to Paper, or to stock or stone. All the abuse (by all mens judgment) is given to *King Charles* represented by his picture in paper, or engraven in wood, or stone. A further, and an evident proof of all this, is that your selves on the one side believe the Sacrament to be only a signe, or figure of Christs body, and yet on the other side, you count it no Idolatrie to kneel before this Sacrament at the receiving of it, becaufe that worship is done to the person signi-

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fyed by this signe. But that which presseth you farr more is that S. Paul sayth. *He that eateth and drinketh unworthyly is guilty of the Body and Blood of Christ.* 1. Cor. 11. 27. Now, of this beeing guilty of Christs Body and blood, it is impossible for you to give any other reason, but that the abusing of *the signe, or figure* of Christs body, is a high abuse done to the body it self. The same is proved out of Samuel 2. c. 6. 16. where (of Davids dauncing before the Arke) it is sayd *Michol saw David dauncing before our Lord.* You see the honour thus done as much to the Ark, as our bowing, or Kneeling, or prostrating, is done to the Images, is referred not to the Ark, but to our Lord, and is sayd to be done before him.

2. *First* then I say wee neither are, nor can be accounted guilty of Idolatry upon this account. No understading ma can deny but this hath been the practice of the only true visible Church for a thouland yeares at lest; therefore no Idolatry can be in this practice. For Idolatry destroyeth the very essence of a true Church. Moreover the Scripture manifestly tells us that all Idols, after the coming of our Saviour shall be quyte abolished in his known, and visible Church. For how can otherwise be understood that Isa. 2. 18. *Idols shall be utterly abolish.* That of Ezech. 36. 25. *I will power upon you cleane water. And from all your Idols I will cleanse you.* And Chap. 37. v. 23. *Neither shall*

they defile themselves any more in their Idols. And therefore Micheas Ch. 5. v. 13. *Thy graven images also I will cut off, and thy standing Images out of the midst of thee.* Therefore in Christs Church there can not be found the use of such Images as were unlawfull, that is of such as should be made to be adored as Gods; whence the next words are. *And thou shalt no more worship the work of thine hands.* Now all those words are evidently spoken of what should happen after the coming of the Messias; for in the beginning of this chapter is the famous Text prophesying that Christ should be borne in *Bethlem.* And then he prophesyeth the ensuing benefits of his birth. Zacharias also speaking, c. 13. v. 1. of this time saith *In that day shall be a fountaine lying open to the house of David, and it shall be in that day, saith the Lord of Hostes I will cutt out the names of Idols out of earth, and they shall bee remembred no more.* And yet what a remebrance of Idols would it be, to see all Churches in the whole visible Church, filled full of statues, Images, and pictures, exposed to all to be worshiped, if the worship used in these Churches, be Idolatrous? A most urging Argument and cleer demonstration. Yea among the Iewes (as prone as they were to Idolatry) there was, by Gods appointment, a Religious use of Images.

3. Thus God to Moyses: *Thou shalt make a mercy-seat of pure gold. Two Cherubins also thou shalt*

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make of beaten gold, on the two ends of the mercyseat. Let one Cherub be on the one end, and the other on the other end. And the Cherubins shall stretch forth their wings on high, covering the mercyseat with their wings. Exod. 25. v. 17. And thus Moyses, by the command of God made the Propitiatory, that is the Oracle or mercyseat of the purest gold, *two Cherubins also of beaten gold on either side of the Propitiatories even to the mercyseat ward were the faces of the Cherubins.* Exod. 37. 9. It is no smale signe of honour that these Cherubins pictures, were made of gold, as also that they were placed before the Oracle it self: *The Holy of Holies.* Hence S. Paul sayth Hebr. 9. 5. *Over it were the Cherubins of glorie shadowing the mercyseat.* When this Tabernacle came to be placed in Gods Temple, *The Temple it self had graven Cherubs in the walles.* 2. Chron. 3. 7. And v. 10. *And in the most Holy house he made two Cherubins of image worke and their faces were towards the house.* v. 13. So that the people adored towards them. v. 14. *He made the vaile of blewe and purple, crimson, and wrought Cherubins thereon.* Note here, how all the people kneeled immediatly before these pictures when they prayed *yea graven Cherubins were in the walles* (as I sayd) placed before them, which way soever they turned.

4. There is also a memorable passage of Osee the Prophet Chap. 34. where lamenting the great desolation of the Temple, he particularly also la-

ments the want of that Religious use of Images in Gods Temple. *Because* (saith he) *many dayes shall abide, many dayes sit, without King, without Prince, without Sacrifice, and without an Image* (or statue) *and without Theraphim* that is without *Images*; which word of *Images* some of your Bibles have, some put the word *Theraphim* which properly signifies a *Statue*, *Image* or *Similitude* either of Indifferent use as the statue which Michol put in Davids bedde, Sam. 19. 16. is called *Teraphim*, or of an Idolatrous use as Gen. 31. v. 19. *Rachel stole* the *Teraphim*, (Idols) of her Father, or of Religious use, as in this place of Osee, where the want of *Teraphim* is bewailed with the want of *Sacrifice, and Altar*. And hence the Ancient Rabbies proved that Images of Angels are not contrary to the Decalogue. The same we may say of the Images of Saints, not then used, because, as then, the Saints were not in heaven. But theyr Images now may, so much the more be allowed, because they can be pictured in theyr own true likenes and shape, which Cherubins, and Angels could not, no more then God. Where (for simple people) you may note that it litle imports whether the Picture be just like the person pictured. It is sufficient it serves perfectly to represent him: as these Cherubins, and Angels, were represented perfectly enough to our Imaginations by theyr Images or statues which were nothing like them.

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5. A further proof for Images is out of S. Paul Phil. 2, 10. *He hath given him a name above all names that at the name of Iesus every knee should bowe.* We have from hence that because this *name is above all names* therefore every knee is to bowe at it. Why so? because it is a name representing Christ by our eares, as his Image represents him to our eyes. Only the Image beeing a more lively representation (especially to those who know not the person) is the farre more noble Remembrance of the two. And as to bowe at the name of *Iesus* was, and is commanded the English reformed Church by theyr Canons; so to bowe at the more perfect Representation of *Iesu*, can not be but as lawfull an act of Reverence to his person. The Iewes out of Reverence to God dared not to pronounce his most sacred name of *Iehova* (for so you are pleased to read this name) now as the honour done to the name of any person, so the honour done the Image of such a person redowndes to the honour of that person.

6. But because our Adversaries much blame us for using this honour before insensible creatures, lett us see whether such honour is not used in Scripture before things wholy insensible of any honour. Yet behold, before I look into the Bible, and whilst I only stay looking upon it, I see Protestants cover theyr Bibles with curious covers, and placing them in decent places, and taking it

very ill if any one should trample them under foot, or scorpfully tear them in peeces. And all this is done by reason of the relation which the word of God hath to God himself. You know (and we shall tell you in the next Point) what honour was given to the Ark, by reason of the Relation it had to God in regard that from thence he gave his Oracles to the Priests. And 2. Sam. 6. 16. it is sayd: *Michel saw David dancing before our Lord.* Because he danced before the Ark he is sayd to do this *before our Lord*; so when he kneeled or adored before it, it may allso be properly sayd: *David kneeled and adored before our Lord.* And in this sense when we kneele before any Image of our Lady or Saint, we may be sayd to kneel before our Lady or before such a Saint. This manner of speaking, which you account ridiculous, and superstitious, is (as you see) the very phrase of Scripture in like occasion. Yea adoration it self was used before the Ark. David Psal. 99. 5. *Sayth worship at his footstoole for he is Holy.* Mark that the reason, why worship is to be made *at his footstoole*, is the Relation, which this footstoole hath to him whose footstoole it is *for he is Holy*, that is, for it is the footstoole of him who deserves that worship should be done even at his footstoole.

7. Our Adversaries will make us believe that they can call to mind, Christ and his Passion, as well, and as frequently, without seeing a Crucifix

al by seeing it, which is contrary to all common experience. And the Scriptures teach our weaknes, and dulnes to be much helped towards stirring up pious Acts, by the outward use of these materiall signes. Numb. 15. 38. *Speak to the Children of Israel to make to themselves fringes in the borders of their garments. And it shall be to you a fringe that ye may look upon it, and remember all the commandments of our Lord.* These fringes were those *Phylacteria* Matth. 23. 5. We see that to help their dulnes in remembring Gods commandments, this command is given them also Deum. 6. 9. *Thou shalt write them upon the posts of thy house, and on the gates.* And you Protestants usually (for this reason) write them in great letters in your Churches. Give us then leave by Images of our Saviour to excite the memory of him. Now to their objections.

8. You first object Exod. 20. 4. *Thou shalt not make to thee a graven thing* (you read *Image*) *nor any similitude.* But I pray go on. v. 5. *Thou shalt not bowe down thy self to them, nor serve them.* I answer these last words do tell you the sense of this commandment. That is we are not to make *any graven thing, or adore it, or serve it.* And this is the sense insinuated in those words: *Thou shalt not make to thee*: that is to be adored, as God, *by thee, or served by thee.* We neither bowe to them, with intention to adore them as Gods, nor do wee hold them

them so much as capable of beeing served by us. Again the Hebrew word *Pesel* doth only signify *a Graven thing* though you did translate this word as if it had determinately signifyed *a Graven Image*. This you did purposely to make us apeare Idolaters. Certainly, if God had declared it unlawfull to make Graven Images he would never have caused the *Images of Cherubins* to be made in the Ark, before whose only presence Idols could not stand, as we see (1. Sam. 5. 7.) *by Dagon* so often cast downe before it. Neither would Salomon have presumed to place round about the walls of Gods Temple Images of Cherubins. Wherefore in this command Idols only are forbidden and not such Images as are not used as Idols. Whence the septuagint (whom you pretend to follow) hath the very word *eidolon* that is Idols, why then translate you *Graven Images?* If out Images be Idols God hath not fulfilled his promise to take out of his Church the worship of Idols as I sayd n. 2.

9. Your other and only objection to any purpose is Exod. 32. To answer which I must note some things before I put it. *First* the people beeing assembled against Aaron sayd. *Arise make us Gods that they may go before us.* v. 1. *Secondly* Aaron knowing that they ment such Gods, as they had seen worshiped in Ægypt, made them a *Molten calfe* neither can you think of any other reason why he made

made rather a *Calfe*, then any other thing, but only becauſe the Ægyptians worſhiped their God *Apis or Serapis*, in the ſhape of a *black Calfe with white ſpotts* as S. Auguſtin teſtifyeth Lib. de Civit. c. 5. *Thirdly* this Calfe beeing molten v. 4. they ſayd: *Theſe be thy Gods O Iſrael which have brought thee out of the Land of Ægypt: which when Aaron had ſeen, he built an Altar before it, and by the Cryers voyce proclamed ſaying. To morow is the Feaſt of our Lord.* Here comes your objection. The word which Aaron uſeth here, for *the Lord* is the name *Adonai et Iehova* as your Proteſtants will have it a name proper to the God of Iſraël: ſo that it ſeems they only worſhipped the God of Iſraël. Neither is it (ſay our adverſaries) credible, that Aaron would do otherwiſe, or that he could call the Ægyptian God, by the moſt ſacred name of all names, a name ſo eſpecially appropriated to the God of Iſraël. Whence (ſay they) you committ Idolatry, if through the Images you worſhip the perſon it repreſents. For the Iſraëlits, when they committed Idolatry, did only, through that Calfe, worſhip the God of Iſraël, repreſented by It. And this ſeems ſtrongly confirmed. For Ieroboam renewed the ſelfſame Idolatry by making molten Calves to the houſe of Iſraël yet, through theſe Calves he only worſhiped the God of Iſraël, calling him *Baali* as appeares by theſe words of Oſea c. 2. v. 16. *And it ſhall be in that day, ſayth our Lord, that*

thou

thou shalt call me no more Baali. Where you see the God of Israël sayth they called him *Baali.* Hier therefore the Israëlits worshiped *Calling him Baali.* And so through *Baali* they worshiped *him.* I answere that they did not, in this theyr Idolatry, worship the true God but false Gods. The people themselves desired *Gods to be made them* by Aaron, as is thrice, in that Chapter of Exodus expressed. And Aaron knowing that they meant such Gods, as they had seen worshipped by the Ægyptians, did (for that reason) make a Calfe as I sayd. To this Calfe (or if you will to the Ægyptian God Apis through this Calfe) they did offer Sacrifice. Hence God sayd to Moyses v. 8. *They have made them a molten Calfe and have worshiped it, and sacrificed thereunto. And sayd these are the Gods of Israël who have brought thee out of the Land of Ægypt.* You see God himself sayth they have *worshipped it*, and *Sacrificed thereunto*: that is to the very Calfe, and not to the true God. And they did not acknowledge that the true God had delivered them from Ægypt, but they did attribute theyr delivery *to the Gods*, to wit the Ægyptian Gods. Wherefore the true God sayd (in that place of Exodus just now cited) *They have quickly revolted forgetting me* who so very lately did so many wonders to deliver them, all which they, now ascribe to the Ægyptian Gods. And that you may see I say this most groundedly, I shew the same expressly sayd in

other Scriptures, Moyſes, ſpeaking of this very act of Idolatry here committed, ſayth Deutr. 32. 16. *They provoked him with ſtrange Gods.* The God of Iſrael can not be called a *ſtrange God.* And the next words are: *They ſacrificed to Divels not to God.* And yet you ſay they Sacrificed to the true God, which allſo is expreſſly cõtrary to the next words. *They Sacrificed to new Gods, that came newly up, to Gods whom they knew not. To Gods whom theyr Fathers feared not.* What more clear? David allſo manifeſtly Pſal. 106. v. 19. *They have made a Calfe in Horeb, and they worshipped the molten Image, they forgott theyr Saviour who had done great things in Ægypt.* A ſtrange thing indeed it was that all thoſe ſtrange wonders ſhould be ſo ſoon forgot. But it is that very thing for which God ſo often blameth them. So that Moyſes, with great reaſon, wondred how Aaron could be brought to be partaker in this ſin, and as aſtoniſhed he asked him (Exod. 32. 20.) *what hath the people done to thee* (for I am ſure they muſt have uſed great violence, and force to bring thee to this) *that thou ſhouldeſt bring upon them an heinous ſin?* Aaron, for his excuſe, allegeth the violence offered to him. Now whereas Aaron proclaimed this ſolemnity as *the ſolemnity of the Lord of Iſrael*, he did ſo becauſe, he denounced that the very ſelf ſame honour ſhould to morrow be ſolemnly given to this Idol which was formerly given to the God of Iſrael. And ſeeing that they reſolved

to giue to this new God all other honours, they would allso giue him the honour of the highest name *Iehova*, a name yet famous among them. So you might lately see a Quaker say to Iames Nayler. *Thou art my Christ*, as S. Paul sayd of the Gentils Rom. 1. 21. *that whereas they knew God, yet they did not glorify him as God. And they changed the glorie of the incorruptible God into a similitude of a corruptible fourfooted beast.* So might we say of these Iewes. Now I answer what was added of Ieroboams renewing this Idolatry. For he allso did worship false and strange Gods, as appeares by what God spoak by his Prophet Ahias 1. Kings 14. 3. *Thou hast gone and made thee other Gods, and cast me behind thy back:* So that he did not honour (for of him these words are sayd) the God of Israël in those Idols, but casting him of, he honored *other Gods* yea in Chap. 12. 32. *He sacrificed unto the Calves that he had made.* But how then (say you) did they call the God of Israël *Baali*? I answer, that as a Quaker calling *Iames Nayler* Iesus Christ, doth make Christ to be no better man then *Iames Nayler*, and so doth as good as call Christ *Iames Nayler*. Even so these Iewes taking *Baali* for theyr true God, did say, that in effect, theyr true God was no better then *Baali*, and so they vilifyed him as much as if *they had called him Baali*, giving all honour to *Baali* that was due to God; yea even the honour of beeing theyr chief God as wee sayd of Aaron.

11. Thus

10. Thus I have answered at large this their best argumēt upon which chiefly they must build their uncharitable, and heinous accusation of the whole visible Church to have been guilty of the highest of Crimes, that is of Idolatry it self. Alas! how farr short doth this objectiō come of making good so foul an accusation, which is most injuriously made if it cannot be better proved then by this weak argument.

THE XLI. POINT.

It is Laudable to worship the Reliqnes of Saints.

1. ALL the worshipe, we give to the Reliques of Saints, is only such respect as insensible Creatures are capable of, as to be kissed, costly inshrined, touched, worn, and used with reverence &c. And all this is meerly for the respect we beare unto the person, whose Reliques they be. By the worship done to the Ark, we shall fitly both prove, and declare the honour, of which such insensible holy things are capable. The Ark of God was only that portable litle chappel, in which God was pleased to speak, and impart his mind to the High Priest, consulting him with due Ceremonies. And yet, see I pray, what honour God

would have done to this Ark, though it were a creature insensible of Honour, and only capable of beeing honored for his sake to whom it had relation. And this relative honour was exceeding great, and extended to manyfold strange expressions of Reverence. Yet all these honours were farr from beeing Idolatrous: yea God by this so much worshiped Ark confounded Idolatry. For 1. *Sam.* 5. 4. *Dagon fell upon his face unto the earth before it.* Let us see what reverence God declared due to the Ark. When (without respect) *they had looked on the Ark of our Lord he smote of the people fifty thousand.* Chap. 6. 19. And 2. Sam. 6. 6. *Because Vzzah put forth his hand to the Ark of God, and took hold of it. For the oxen shook it. God smote him for his errour, and he dyed by the Ark.* Whence David fearing want of due piety in himself sayd, *how shall the Ark of our Lord come to me? And so he caused it to tourne into the house of Obededon, where it was three months. And our Lord blessed him and all his house.* We may then hope for blessings by wearing Reliques, by having Saints Bodyes buried in our cities &c. And when Salomon placed the Ark in the Temple 2. Chron. 5. v. 2. *He gathered to geather all the ancients of Israël and all the Princes of the heads of families of the Children of Israël into Ierusalem, to bring the Ark from the citty of David, which is Sion.* See here this most stately and goodly procession to bring the Ark, *And all that were gathered before the*

Ark

Ark Sacrificed Sheep and Oxen, which could not be told nor numbred for multitude. v. 6. And God graced this Proceſſion and Tranſlation of the Ark by a miraculous Cloude filling the houſe of our Lord *ſo that the Prieſts could not ſtand to miniſter by reaſon of the cloude* v. 14. Laugh not then at our Proceſſions made in Tranſlations of Reliques this beeing done for the Ark. Now of other Reliques. 2. Kings 2. v. 13. *Elizeus took the mantle of Elias, he ſmote the waters the ſecond time and they were divided this way and that way, and Elizeus paſſed over.* Do you not ſee how Elizeus, yea rather how God honored by a ſtupendious miracle, *the cloake of Elias?* No wonder then Saints bodyes ſhould be more graced with miracles then theyr garments. Read what followeth there c. 13 v. 20. *Elizeus therefore dyed, and they buried him. And the Bands of the Moabites invaded the Land the ſame yeare. And it came to paſſe as they were burying a man, behold they ſpyed a Band of men, and they caſt the man into the ſepulcher of Elizeus* (anciently they buried in the open fields making caves, and grottes capable of more bodyes) *And when the man was lett downe, and touched the bones of Elizeus, he revived, and ſtood upon his feet.* And will you be ſtill ſcoffing at us *for devout touching of Saints bones* when ſo caſuall a touch, cauſed ſo great, and ſtupendius a good to that man as was the reſtoring of his life? Note alſo how God honored Elizeus his bones by ſo miraculous an accident.

2. Now to joyne the new Teſtament with the old. I find that for keaping with all Reverence, and rich inſhrining of Reliques we read thus Heb. 9. 4. *In the which (Ark) was a golden pott having Manna, and the redd of Aaron that had budded, and the Tables of the Covenant.* All theſe Reliques (ſo honorably placed in gold and in the Ark) were by conſequence all hid by Ieremie with it, and in it. And ſo after the Captivity thus beeing miraculouſly found, were, with all pompe, placed in the Temple, which was reſtored by Zorobabel, and amplified by Herod, And there they remayned till Hieruſalem (under *Titus and Veſpaſian*) was deſtroyed, and had not left a ſtone upon a ſtone. This is moſt to be noted; becauſe Proteſtants ſcoff ſo much at us for believing the wood of the H. Croſſe, ād many ſuch Reliques to be preſerved ſo many yeares uncorrupt. Indeed (though this be no part of our faith) the probability of it is hence invincibly confirmed. For the Tabernacle and all things perteyning to it was finiſhed about the yeare of the world 2485. Now Chriſt was borne after the yeare of the world. 4000. He lived 33. yeares and 40. yeares after his death Ieruſalem was overthrown; ſo that the Ark and Tabernacle with theyr Veiles and Courtaines, and other appertinances, laſted wel neer 2000. yeares uncorrupt, and ſo the Rodd of Aaron ſo much inferior to the Croſſe, and the table of the Law, yea and the

Manna

Manna it ſelf though ſo corruptible by nature that, what was gathered one day, would grow full of wormes the next day unleſſe it were the Sabboth. No wonder then many Reliques ſhould keep, and be reverently keept ſince Chriſts time which, is farr ſhorter then the ſpace which theſe Reliques were keept as appeares by S. Paul. Lett us go on.

3. What Relique meaner then the latchet of a ſhoe? and yet S. Iohn Baptiſt (the greateſt Prophet which had riſen) ſayd truly Io. 1. v. 27. *Whoſe ſhoes latchet I am not worthy to unlooſe.* For the Relation it had to Chriſt. With what reverence think you, would a S. Iohn Baptiſt have touched that poor leather thong? Hence that devout woman Matth. 9. 21. *If I may but touch his garment I ſhall be whole. And Ieſus turning him, and ſeeing her ſayth. Thy faith hath made thee whole.* The faith therefore, in this devout touch, was not ſuperſtitious. Note here how the cure, was wrought by this exterior touch, with interior faith, ſee Mark 5. 30. Luke 8. 45. who Chap. 6. 19. ſayth. *The whole multitude ſought to touch him. For vertue came out of him and cured all.* We indeed touch the Reliques with faith and Reverence, but the vertue, by which any favour is granted, comes from the Saint whoſe Reliques wee touch, God giving him power to aſſiſt us for our devout recourſe to him. Hence Apoc. 2. 26. *He that ſhall overcome,*

and keep my words to the end, I will give him power over the nations. He ſhall have power to helpe even whole nations, but he ſhall have this power given by me. *I will give him &c.*

4. Note alſo that the very manner of applying other things to touch Saints Bodyes, and, after they have touched them, to apply them with devotion (a thing moſt iecred at by our Adverſaries) is notwithſtanding a thing recommended unto us in Scripture, propoſing the example of the firſt and beſt Chriſtians in this point Act. 19. 12. *There were alſo brought from hu* (Pauls) *body napkins, or handkerchefs upon the ſick, and the deſeaſes departed from them, and the wicked ſpirits went out.* Do not then blame us for hoping to obtaine ſome bleſſings by wearing Saints bloud or bones, or other Reliques which commonly have a farr greater Relation to them then thoſe napkins or handkerchifs had to S. Paul, meerly in reſpect of a ſimple touch of his body, unles you dare venture to ſay that it is more to touch a Saints Body, when his ſoule liveth in it, then when his ſoul lives with God in heaven. I pray tell me what hath a thinner relation to man, then his ſhadow? Or what apprentiſe Painter of one days ſtanding, will not be able to make a better Image of ſuch a man then his ſhadow is? And yet the firſt and pureſt Chriſtians, did hold the very ſhadow of Saints in great veneration, either becauſe it was a kind of

Pictur

Picture of them, or had ſome ſmale relation at leſt to them. And God confirmed theyr devotion by a world of miracles Act. 5. 5. *In ſo much that they did bring forth theyr ſick into the ſtreets, and layd them in beddes, and couches that at leſt the ſhadow of Peter paſing by, might ever ſhadow ſome of them.* Our Bibles have *that they all might be delivered from theyr infirmities.* Which it ſeems they ſhould not have been though they had been neerer to him on the other ſide, on which the Sunne ſhined. Note here that there beeing ſo great a reſort of all, and all beeing cured, ſurely many came devoutly from remoter parts to enjoy this favour. Blame not then our Pilgrimages to his Body it ſelf at Rome where he is enterred, beeing the Scripture ſheweth many to have come, to his very ſhadow to obtaine help.

5. The Point following hath ſo great connexion with this preſent point, that as we deſire the Reader to note all here ſayd for proof of that point, ſo, we deſire him, for further proof of this point, to have recourſe to what ſhall be ſayd in the point following. And particularly in both theſe points we earneſtly intreate our adverſaries to obſerve, how many, and how ſtrong Texts we bring for our doctrine in theſe points, and how few, and how weak proofs they can bring out of Scripture to the contrary. It is a ſhame to them to appeale to Scripture in theſe Points or to ſay they will re-

forme

forme our errors in them by clear Scripture, which is here ſo cleat againſt them.

THE XLII. POINT.

Some places are more Holy then others, we therefore laudably make Pilgrimages and Proceſſions to ſuch Holy places.

1. OVt of Holy Scripture it is evident ſome places were more Holy then others, and for that reſpect choyce was made of ſuch places to performe the beſt acts of devotion. The great Patriarch Abraham had digged a well, and there called upon God by that ſolemne oath which he made to Abimalech Gen 21. 31. *Wherefore he called that place Beersheba that is the well of the oath.* This is the place of which it is ſayd Gen. 26. 23. *And he* (Iſaac) *went up from thence to Beersheba. And the Lord appeared to him that night, ſaying, I am the God of Abraham, I will bleſſe thee and multiply thy ſeed for my* (dead) *ſervants Abraham ſake.* Hēce the Well was accounted a ſanctified place. And you ſhall find in the 46. Chap v. 1. that Iacob (or Iſraël) many yeares after taking his journey *with all things that he had* (towards Ægypt) *came to the well of the oath and offering there Sacrifice to the God of his father Iſaac* (who there, as I ſayd, appeared to Iſaac) *he heard*

heard God by a viſion in the night calling him &c. You ſee Iacob with all his Children beginning his journey with a Pilgrimage to this Holy Place, you ſee that purpoſely he makes choyce of this place to offer there Sacrifice. You ſee God in this Holy place favoring him with a heavenly viſion as he had done his Holy Father Iſaac in the ſame place. Doth not then God make choyſe of ſome particular place rather then of others?

2. The place where God appeared, is to be called and hield Holy. So Exod. 3. 5. God out of the burning buſh to Moyſes ſayth, *draw not nigh hither, looſe of thy ſhoe from thy feet. For the place wherein thou ſtands is Holy ground*, to witt, made *Holy* and ſanctified by the preſence of God, or rather of an Angel ſent as Gods Embaſſadour. For Acts. 7. 30. S. Stephen ſayth: *There appeared to Moyſes an Angel in the fire of the flame of a buſh ſaying looſe of thy ſhoe, for the place wherein thou ſtandeſt is Holy ground.* Whence it was the tranſitory preſence of an Angel appearing for that ſo ſhort a time, which did Sanctify this place, and make reſpect and reverence due to it *upon that account.* Therefore, by good conſequence the permanent abode of a Saints body, reſting in ſuch a monument may do the like: that is, may Sanctify this place. This is allſo made evident by the mouth of that Angel who exacted reverence to be done in the place where he appeared. (Ioſ. 5.) *ſaying to Ioſue I am the*

Captain of the Hoſts of our Lord, looſe thy shoe from thy feet. For the place wherein thou doſt ſtand is Holy. The ordinary common field of Iericho was, by the Angels preſence, made ſo Holy that it was indecent to tread upon it with a ſhoe. Wherefore thoſe who come bare foot to the Bodyes of Saints commit no ſuperſtitious exceſſe in devotion.

3. Moreover ſome places are farr more Holy then others. There was a place in which the Propitiatory or Mercyſeat ſtood, called *Sanctа Sanctorum, the Holy of Holyes* or the Holieſt of all, to which place, for reverence to it, none approached *but the High Prieſt alone once a yeare, not without blood.* Hebr. 9. 7. Thus offering Sacrifice allwayes when he entred this *ſo Holy a place* which is the higheſt act of worſhip. And, becauſe Sacrifice was the higheſt act of worſhip, God would not permitt that to be performed in any ordinary Holy place. But he thus commanded the people of Iſraël Deutr. 12. 5. *To the place which the Lord your God ſhall chooſe out of your Tribes to put his name there, even unto his habitation ſhall you ſeek, and thither ſhall you come, Thither ſhall you bring your burnt offerings and Sacrifices,* where I note that this place is called *his habitation* or dwelling place. In which ſenſe ſome Catholiks may ſay, *our Lady dwells at Sichem* or *Loretto,* for the choiſe God hath made of thoſe places in order to beſtow favours and graces to ſuch as there implored our Ladys aid. Note allſo

allſo that verſe 26. How farr of ſoever they lived, God commands *the things Sacrificed and vowed to our Lord to be all offered here.* So that Pilgrimage to this Holy place, did allwayes accompany this Holy offering. His command doth juſtify the Holynes thereof.

4. Yea becauſe the Temple of Salomon (which was the place choſen) was the place thus Sanctifyed, and made ſo peculiarly *Holy*, the very ordinary prayers which men made, when they came in Pilgrimage to this place, and made them there, were upon that account, more pleaſing to God, and ſooner heard by him. For 2. Chron. 6. 19. *His eyes be open upon this houſe night and day, upon the place whereof thou haſt ſayd that thou wouldeſt put thy name there to harken to the prayer which thy ſervant prayeth TOWARDS THIS PLACE: harken to the ſupplication of the people made TOWARDS THIS PLACE.* And the next verſes are all full of Bleſſings begged for them who ſhall pray, or make ſupplication, or ſpread forth his hands *in THIS HOVSE.* v. 24. 29. Wherefore, for eaſier obteyning of all theſe bleſſings, a Pilgrimage to this place was uſually undertaken. For a Pilgrimage is nothing elſe, but only a going to ſome Holy places for devotion. Thoſe who could not go to the Temple, or Ieruſalem would at leaſt turne themſelves towards theſe places when they prayed, as we ſhall preſently ſee Daniel did.

5. At

5. At the firſt bringing of the Ark into the Temple there was a moſt ſolemne Proceſſion made 2. Chron. 5. by the *King Salomon himſelf gathering all the ancients of Iſraël, and all the Princes of the Tribes, and the heads of the families of the Children of Iſraël to bring the Ark of the Covenant from the citty of David.* From that place then the Proceſſion began, the Prieſts, and Levits carrying the veſſels of the Sanctuary, and at the Temple in mount Moria the Proceſſion ended, with Sacrifices without number.

6. Pilgrimages to this place, and proceſſions, at the ſame time were uſed by the moſt Holy Kings of the Iewes. So 2. Chron. 20. 3. *The moſt pious king Ioſaphat feared, and ſet himſelf to ſeek our Lord, and proclaimed a faſt through all Iuda. And Iuda gathered themſelves to gather to ask help of our Lord. Then v.* 13. *All Iuda ſtood before the Lord with there litle ones, theyr wives, and theyr Children.* For with them they all came up in Pilgrimage to this place, here making this ſo ſolemne ſupplication. And God, upon the very place, prophecyed victory to them. And Ioſaphat the next day cauſed a proceſſion of ſingers to the Lord to go before his Armey ſinging that Pſalm *Prayſe the Lord. And when they began to ſing prayſes, our Lord tourned the Ambuſhments upon themſelves.* Lo here the pious proceſſion favored from heaven with a ſtupendious victory. For they, not fighting one ſtroke, theyr enimies

mies by theyr own ſwords lay dead, in ſo great a number that *for three dayes they could not take awey the ſpoiles for the greatnes of the prey.* v. 25. And v. 28. The fourth day *they entred into Ieruſalem with Pſalteries, and Harpes, and Trumpets into the houſe of our Lord.* Thus by a Pilgrimage and Proceſſion, returning thanks for ſo great a victory got purely by a Pilgrimage, and Proceſſion accompanied with faſting and prayer as we uſually accompanie our Pilgrimages and Proceſſions. How often do Proteſtants read theſe places, and for want of practiſe in theſe devotions, never underſtand them or note them?

7. Againe what ſhall, or can they ſay, to that pious fact of *Naaman* generall Captaine of Syria cleanſed from his Leproſie by waſhing *ſeaven times in the river Iordan.* God preſcribed the waters of the Holy Land for his cure though he had better in his Country as he ſayd 2. Kings 5. 12. But it is for a farr other reaſon why I ſpeak of *Naaman.* It is becauſe beeing hartely converted by this miracle, and reſolved to ſerve only the God of Iſraël, he ſayd to Elizeus v. 17. *Shall not then, I pray thee, to thy ſervant be given two mules burthen of earth. For thy ſervãt hence forth will offer neither Burnt offering nor Sacrifice but unto the Lord.* Where I obſerve that he apprehending how hard it was for one of his quality to come in Pilgrimage to Ieruſalem and Sacrifice there, and knowing himſelf (be-

cauſe

cause he was a stranger) to be licensed to Sacrifice else where, would notwithstanding carry the earth of that Holy Land (a Land chosen by God for his service) that upon the *Holy earth* he might raise an Altar, and so do his devotions in *a Holy place* as well as circumstances permitted. Yet how do our Adversaries scoff at us, if we bring a little earth from about our Lords sepulcher, or Mount Calvary upon which he shedde his blood, more sanctifying that earth then ever earth was Sanctifyed? When Daniel was captive, and could not go to the temple to pray yet *His windowes beeing open in his chamber towards Ierusalem, he kneeled upon his knees thrice a day, and prayed, and gave thankes to his God as he did afore time.* Dan 6. 10. Behould this was his usual devotion to turne towards a Holy place and pray when in body he cold not go thither.

8. In the new Testament you have Matth. 2. the three sages or Kings coming an exceeding long Pilgrimage to adore, in personall presence, our new borne Saviour, allthough they knew fullwell that he did, as well see, and here, all the respect, and devout prayers performed to him by them in theyr own Countries, as farr of as they were. Yet they *personally* would shew theyr respect by waiting on him in person. So we Catholikes personally will honour S. Peter in presence of his body at Rome, by going to that end so long a

Pilgrimage,

Pilgrimage, allthough we full well know he could hear our prayers made at our own houſes, yet we know thoſe prayers to be more acceptable to him (as hath formerly been ſhewed concerning prayers made in Holy places) expecially when thoſe prayers receive ſo great force from ſo painfull, and devout a Pilgrimage. Again in the new Teſtament you have alſo Io. 12. v. 20. *That there were certaine Greeks who came up to worship at the feaſts.* Theſe Greeks were not obliged to the Ieuiſh Law, But theyr devotion exhorted them to this long Pilgrimage. And though they were by birth deſcending from the Gentils, yet theyr coming to worſhip makes it evident that they were true believers. Now that this theyr Pilgrimage was gratfull to our Saviour it appeares by his divine providenc ordering things ſo that they ſhould be introduced in, to ſee him at ſuch a time as a voyce came from heaven (ſaying) *I have glorifyed it* (thy name) *and again I will glorify it.* v. 28. Likewiſe, *Philip* by Gods ſpeciall providence was ſent to inſtruct, convertand baptiſe that noble Eunuch of Candace Queen of Æthiopia *who was come to Ieruſalem* to adore though he lived as farre of as Æthiopia. A grattfull Pilgrimage to God though not commanded him by God. See Acts 8. v. 26. evident therefore it is that ſome places are to be held more Holy then others and upon that account we do laudably go in Pilgrimages to them

that

that is we go to them for devotion ſake, to do our beſt duty to God in thoſe places. Again, becauſe our Saviour was tranſfigured on *Mount Thabor*. S. Peter calls that Mount a *Holy Mount*. 2. Pet. 1. 18. *When we were with him in the Holy Mount*. So ſay I, becauſe our Saviour was ſo diſfigured at *Mount Calvary* and all beſprinkled that place with his ſacred bloud, that is allſo a *Holy Mount*. And farre more grattfull to God be all the devotions which are made in that Holy place.

9. There is a memorable paſſage of Iohn c. 5. 2. to confirme all that hath been ſayd or that is believed, or practized among us in this Point, *For there is in Ieruſalem by the sheepmarket a Poole having five Porches, in these lay a great multitude of persons, blind, lame, withered, expecting the stirring of the water. And an Angel of our Lord descended at a certaine time into the Pond, and the water was stirred, and he that had gone down first into the Pond after the stirring of the water, was made whole of what infirmity soever.* Interpreters affirme this great and conſtant miracle (which was true though the former Scriptures never did ſett it downe) to have therefore been given to the water of this Pond, (which made ſo great recourſe of Pilgrims to that Place) becauſe the Carcaſſes of the ſheep Sacrificed in the Temple, were waſhed in this Pond, or elſe becauſe the blood of them did runne into it. Shall not the bloud of Martyrs, Sacrificed for Chriſt,

more

more Sanctify any place, where it was shedde, the the bloud of sheep Sacrificed in his honour? Scarce any Relique hath lesse relation to the person whose Relique it is then this miraculous Pond had to that great Lord to whose honour these beastes were sacrificed. Yet this Pond had an Angel of God deputed to look after it. The miracle was constant and infallible. And so no wonder a great multitude of persons came from remote places in pilgrimage to this place; so allso many came or were brought even to S. Peters shadow, as we noted in the former Point n. 5. His bones and other Reliques have a farre stricter relation to him then his shadow.

10. Lett no man think that miracles now cease, All England knowes that our Kings, by touching with certaine Ceremonies, cured, and still cure *the Kings Evell*, and all France knows theyr Kings do so, to this day. The first for S. Edwards sake, the other for S. Lewis. Our Saviour speaks home when he sayth (and he sayth it without limiting any time) *He that believeth in me, the workes that I do, he allso shall do, and greater then these shall he do.* Io. 14. 12. Believe to find no true belief, where there be no true miracles. Christ himself of himself sayth Iohn 15. 24. *If I had not done among them workes which no other man did they had not had sin.* To witt the sinne of Incredulity. No sin therefore it is to reject Luther, and Calvin,

and all such new teachers as never did miracle.

THE XLIII. POINT.

That wee laudably keep feasts in the honour of Saints.

1. THese feastes to many seeme to have no ground in Scripture, and therefore not to be keept, but to be esteemed unwarrantable. Yet wee say first, the Apostles may have instituted severall feasts of our Lord, and our Lady, though they thought that they sufficiently recommended them to posterity upon the warant of tradition only. For they knew, that upon tradition only, *the Sabboth* had been kept from the beginning of the world untill Moyses, that is for 2400. yeares. After which time Moyses did first sett downe in writing this command. Yet at the very beginning of the world Gen. 2. 3. *God blessed the seaventh day, and sanctifyed it.* See the 2. Point n. 2. And thus we know, by Tradition only, that wee are not any longer to keep the seaventh day, though God *had sanctifyed* it, but that wee are to keep the Sunday in honour of his Resurrection, which is the *eighth* and not *the seaventh day*.

2. Now, it is a strange thing that wee should be

be appointed by the Apostles to keep weekely a feast in honour of that day of the weeke, on which Christ did rise, and yet should not be appointed to keep the feast of the Resurrection it self. The Iewes keept theyr Pentecost for having receaved Gods law in written tables. And shall not Christians keep a Pentecost for having receaved the law of grace first divulged, and written in mens harts, at the coming of the Holy Ghost. If the Resurrection of Christ be a mystery so great that one day every weeke should be keept through the whole yeare Holyday in honour of it, shall Christs Ascension be so farre inferiour, that no one day in a yeare (and consequently no one in an age) is to be keept in memory of it? Had the Iewes reason to keep the feast of Tabernacles, because God preserved them living in Tabernacles 40. yeares in the wilderness (a benefitt belonging only to theyr Fathers) And hath not the Church reason to institute a feast in the honour of Christ coming to live in the Tabernacle of our flesh at his Nativity? And another feast in memory of his giving us, under the shape of Bread, his body to remaine in all the Tabernacles of our Churches, and to enter so often into the Tabernacles of our Breasts; both inestimable benefitts to us personally, and allso to all our posterity? Had the Iewes all reason to keep a feast of assembly, or Collection, in gratitude for the peaceable possession of the Land of promisse,

and have not wee more reason to keep the solemnity of all Saints (our most Holy Fathers) who now are in peaceable possession of the *Land of the living*, and the *inheritance of Christ*, and from thence afford us help and assistance to come thither? Had the Iewes sufficient reason to keep *the feasts of Trumpets* (Numb. 29. v. 6.) in gratefull memory that theyr father *Isaac* was freed from beeing sacrificed by Abraham, God sending a Ramme to be sacrificed in his place (and therefore they allwayse offered a Ramme in that feast) and hath not the Church sufficient reason to keep a lesse solemne feast in gratefull memory that our *chief Patriarch, and head of our Church S. Peter* was freed, when Herod intended bloudily to Sacrifice him to the good pleasure of the Iewes, and when *prayer was made to God without intermission by the Church for him*, Act. 12. 5. *An Angel of our Lord was sent the night before Herod would have brought him forth to deliver him*, as well as to deliver Isaac, now upon the point of beeing slain. This I bring because many wonder that wee keep a feast (though lesse solemne) of S. Peters Chaines, and of his delivery from them. As for the feasts of Martyrs, because to them it is a greater benefitt to suffer all torments, and consummate them by death it self, then to be freed by miracle from them, the Church hath all reason to solemnize the dayes upon which God glorifyed these blessed Martyrs by enabling them,

them, first to undergo so excessive torments so couragiously, and then crowned them with immortall blisse after theyr Victory. The Iewes allso besides these solemnities here mentioned, and besides theyr weekly sabboth had divers other feasts; yea every *new Moon* brought them at least one solemnity. And will you think that Gods Church can have no reason, nor authority to appoint any other feast then the Sunday?

2. I will therefore farther shew you out of Scripture that, besides the feasts appointed by God in Scripture, other feasts have been superadded laudably by the authority of the Church. By which will appeare her authority to do this when she judgeth it expedient. The law prescribed the solemnity of Azymes, or of unleavened bread, to be keept but seaven dayes. Yet upon a peculiar occasion it seemed expedient to the Church (then assembled) to add seaven more, so sayth the Scripture 2. Chron. 30. 23. *The whole Assembly took counsell to keep other seaven dayes, and they keept other seaven dayes.* And the Scripture adds (v. 27) in commendation of this great piety. *And the Priests, and Levites blessing the people, theyr voyce was heard, and theyr prayer came up to his Holy Habitation of heaven.* For as in Holy places, so in Holy times prayers are more effectuall, as here they were in a Time made Holy, or set a part to Gods service by the authority of the Church only.

3. Again Esther 9. 20. upon the like authority it pleased the Iewes, *to establish this among them that they should keep the fourteenth day of the Month Adar, and fifteenth day of the same, yearly. As the dayes wherein the Iewes rested from theyr enimies, and the month which was turned to them from sorrow to ioy. And the Iewes undertook to do this.* And v. 27. *The Iewes ordeyned, and took upon them, and upon theyr seed, and upon all such as ioyned themselves unto them; so as it should not faile, that they would ane keep these two dayes according to theyr appointed time every yeare.* Why? Did any Scripture command this? No: but the Church did put this obligation upon it self. *The Iewes* (layth the Scripture) *took upon themselves and theyr seed.* Christs Church hath no lesse authority in this kind, then the Iewish Church had, to impose an obligation upon *herself and her seed, and upon all that will be ioyned to her Religion.* Wee read allso that, because the Church so judged it expedient, a perpetuall feast with an Octave (that is, lasting for eight dayes) was instituted Mach. 4. 56. with out any peculiar warrant from Scripture, besides the common warrant of holding that warrantable which the Church appointed. Now if the bookes of Machabees be not true Scripture (as we hold them to be) yet at least, according to our Adversaries, they conteyne a faithfull Ecclesiasticall History, in which (in the place cited) it is recorded. *That they kept the Dedication of theyr Altar*

eight

eight dayes. Moreover v. 59. *Iudas* (then high Priest) *and his brethren, with the whole congregation of Israël ordayned that the dayes of the Dedication of the Altar should be kept in theyr season, from year to year, by the space of eight dayes from the five and twentith of the Month Casleu* (that is November) This Feast was keept by the Iewish Church untill our Saviours time, and that with out warrant of Scripture. Yea our Saviour himself observed it. For so wee read Io. 10. 22. *And the feast of the Dedication was in Ierusalem, and it was winter.* I know the feast of the Dedication of the Temple restored. 1. Esd. 6. Was in February, and therefore in winter. But this beeing the winter before his death, it could not be in that part of the winter which was spent as farre as February; because our Saviour is there by S. Iohn, and by the other Evangelists sayd to have done more then could be done between February and 25. of March upon which he suffered death. So that Beza himself in his *Annotations* upon this place of S. Iohn confesseth this feast (wich our Saviour keept) to have been the feast wee speak of. A great proof allso of using prayer for the dead. For had the Institutor of this feast (who in that book is recorded to have used prayer for the dead) had he (I say) been superstitiously given, Christ would never have keept a feast of his Institution. Note here allso the warrant for feasts of Dedications so usuall in our

Church, yet so unheard of among Protestants.

THE XLIV. POINT.

That wee laudably observe Fasts, Saints Eves, and other dayes.

1. OVt of the former Point wee make this strong argument. The Church hath power to oblige her subjects to keep such and such Feasts, as hath been proved, therefore she hath the power to oblige her subjects to keep such and such fasting dayes, for the Scriptures speak universally of this obedience, requiring of us carefully *to hear the Church* Matth. 18. v. 17. and saying *he that heareth you heareth me. He that despiseth you despiseth me.* Luke 10. v. 16. As also *obey them that have the Rule over you for they watch for your soules.* Hebr. 13. 17. Yea though *Scribes and Pharisees* should (by lawfull succession) *sit upon the chayre of Moyses.* Christ himself will bid us *Therefore to do all whatsoever they command. All therefore whatsoever they bid you observe, that observe and do.* Matth. 23. v. 2. And if you say that wee must obey only, when they bring cleer Scripture, you are refuted by the former point, where you see so many feasts commanded with out cleer Scripture which did no where appoint those feasts: she then may command

mand fasts not commanded by Scripture.

2. And now I will shew you fasts to have been commanded by the Church upon a day not appointed in Scripture but only by the appointment of the High Priest, or Church. So Josephat proclaimed a fast to all Iuda. 2. Chron. 20. 3. So Ioel 1. 14. exhortes the Church to command an extraordinary fast; sanctifie a fast. Also upon a day not commanded by Scripture, Esdras the High Priest commanded a fast. And I proclaimed a fast, that we might be afflicted before our God. 1. Esd. 8. 21. And we fasted and besought our God for this, and he was intreated of us. 2. 23. And Esther 4. 16. To gather together all the Iewes, and fast ye for me, and neither eat nor drink three dayes, night or day. And it was done (according to it was commanded. And Hest. 9. 27. The Iewes ordered and took upon them, and upon their seed, so as it should not fail that they would keep these two dayes (of feast) every yeare. And v. 31. They decreed for their selues, and for their seed, the fastings and their cry. For fasting and crying to our Lord were truly then appointed to be observed in the Vigil or Eue of this feast; as we usually fast in the Vigils of our feasts; for deuout fasting best disposeth our mind to deuotion the next day. Moreover you Protestants teach there be no Counsels given us by God, but only precepts; If this be so, God himself commands you to fast, when he sayeth Ioel 2. 12. Turn ye to me with

all your hearts ad with fasting, ad weeping, ad mourning.

3. Wee fast on Ember dayes, because those dayes be deputed by the Church to ordaine and Consecrate new Priests and other Ministers of the Church. And it is Christs command Matth. 9. 38. *Pray the Lord of the Harvest that he send forth workmen into his harvest.* To obey this command the more perfectly, and to make our Prayer, powred forth for so important a blessing, the more effectuall, the Church with this prayer, joyneth three dayes fast. So of the most primitive Church wee read, Acts 13. 3. *When they had fasted, and prayed, and layd their hands on them they sent them away.* (to wit Barnabas and Saul) *so they being sent by the Holy Ghost departed.* And Chap. 14. 23. *When they had ordeyned the Elders (Priests) in every Church, and prayed with fastings, they commended them to the Lord.*

4. Moreover by our fastings in each one of the four seasons of the year, we consecrate those seasons, and our lives to God, and more effectually petition for his blessings in, and at, all seasons. We fast on Frydayes, because our Saviour dyed upon a Fryday. And because he remained dead all Saturday, wee abstaine from flesh upon Saturdayes. Christ sayed expressely Matth. 9. 14. *That after the bridegroome should be taken from his Disciples* (as he was at his Passion) *then they should also fast* as much as the disciples of S. Iohn, and the Pharisees did, And there the Scripture sayth *they fasted often*

often. And you know the proud Pharisee bragg'd that he *fasted twice a week*. No wonder then that the Church thought this measure at least expedient for us. Shee allso knew, by Scripture, that it was expedient *to keep under our Body, and bring it into subjection*. 1. Cor. 9. 27. *And to approve our selves in watchings and fastings*. 2. Cor. 6. 5. *And to give our selves to fasting*. 1. Cor. 7. 5. For this reason it was that S. Iohn, the greatest of Prophets, taught his disciples *to fast often* Matth. 9. 14. Our new Prophets teach theyr disciples to scoff *at fasters often*. Moreover wee, who sinne *daily*, have but to much need to fast *weekly*, so to satisfy for our sins, to which effect howmuch fasting, availeth I declared P. 24. n. 6. Now there beeing so great good in fasting and all Gods greatest Saints having practised it so much upon this account (as I shewed out of Scripture Point 23.) it is a wonder that, among our ungodly Saints, even good Friday it self (on which we receaved a greater benefitt then ever man kind received) should have no more notice commanded to be taken thereof then if Christ his death belonged not to us.

5. Wee fast the Eves of severall great feasts, so to be the better disposed to prayer the next day. By fasting allso we imitate and excite those Saints to help us whose feast wee solemnize, thus more honoring them, and more powerfully imploring theyr intercession by fasting ioyned with our prayers.

prayers. Wee fast for 40. dayes in Lent for even the most ancient Fathers called this fast an *Apostolicall Tradition*. And surely if the Apostles had not, together with the other practises of our Religion, delivered allso this practise of fasting for 40. dayes (the like may be sayd of fasting weekely) no man afterward could have had sufficient authority, and this through the whole multitude of Christians, to make them all believe themselves to be obliged to fast so often. Men love their belley to well to be brought so easily to such an insufferable burthen as this seems to many. Nothing but a strict command of an undoubted authority could have made all Christianity accept of this great fast, with that rigour, which Luther found in the whole Church at his time. Some Protestants venture to say that Pope Telesphorus (who lived Anno Domini 141.) was the first that commāded this fast. They should have sayed he was the first that by written Law commanded the more exact observance of this Apostolicall Tradition which, by some mens neglect, was grown to be lesse observed; if they make him the first Introducer of Lent, then they must be enforced to confesse that, in that primitive age, the Popes authority was known for undoubted, and reverently obeyed even over all Christendome at that time, and this in a matter which pincheth many so hardly that we see here in England neither the known Laws of the land, made

made by thoſe of theyr own Religion, nor the Kings Proclamations preſſing thoſe Lawes, nor the Penalties enjoyned by them, can prevail half ſo much in this one nation, as the Authority commanding Lent did, in thoſe pure, and primitive ages, prevail through all Chriſtian nations. I muſt not end this point without obſerving that the whole Church may ſtand obliged to obſerve ſuch and ſuch faſts, notifyed to her without any Scripture, by the ſole atteſtation of Church Tradition, delivering this obligation as impoſed firſt by the Apoſtles, or ſuch like lawfull authority. For, from the dayes of Noë untill Moyſes (that is above a thouſand yeares, all were obliged thus *not to eat the flesh with the bloud.* Gen. 9. 4. (ſee Point 2. n. 2.) A Command made known to them only by Tradition.

THE XLV. AND LAST POINT.

That wee laudably in our faſts abſtayne from certaine meates.

1. OVr adverſaries finding faſting ſo often, and ſo highly commended in Scripture, and not knowing well how to find fault with it, they turne to pick a quarell againſt our manner of faſting. For upon faſting dayes wee abſtaine from

fleſh,

flesh, and in Lent from egge, yea from whitemeate also in some places: for wee hold that the more afflictive, or laborious the fast is (so that it be discreet) the more perfect it is, of its own nature, as beeing more satisfactory for our sins past; and, by more taming of our flesh, more preventive of new sins, and conteyning a greater exercise of vertue, so the greater encrease of merit. Not that God delights in our sufferings, as they are afflictive of us, but because he highly delights in them, as they are so many wayes beneficiall unto us; hence Ioel 2. 12. *Turne ye unto me with all your heart and with fasting.* Now to fast all day, with out eating any thing, is a thing over hard to be prescribed by precept, to such a vast community as the Church is. The Church therefore, according to her prudent Charity, hath thus moderated the Matter. *First* that we should fast till noon, or there about with out eating any thing that may break our fast. *Secondly* that the meat wee then eat be not of flesh, which, beeing more nourishing, doth also nourish temptations. *Thirdly* that at night wee eat no supper; but a slight collation is permitted for fear our nights rest should otherwise be lost, with prejudice of health. Other fasts be lesse strict, and be rather to be called dayes of abstinence, as Saturdayes are, on which we only abstaine from flesh. But other fasts we have yet more rigorous, from egges, and all that is made of egges; from whitemeat

whitemeat, which no one (who hath the sense of feeling) can deny to be a very considerable addition to the austerity of fasting.

2. This abstaining from certaine nourishing and delightfull meates is peculiarly recommended by Scripture as especially pleasing to God. *First* the Nazarites Num. 6. were obliged to abstaine from wine: though wine were the usuall drink of theyr Country there beeing no beer. *Secondly* Ieremy 35. The Rechabites in like manner, abstaining, upon command, from wine, are highly commended by God, and rewarded for it v. 18. *Thirdly* (S. Luke c. 1. 15.) *He shall be great before our Lord, wine, and strong drink he shall not drink. Fourthly* the same great Iohn Baptists ordinary food *was Locusts and wild hony.* Matth. 3. 4. And, even of this course food, he did feed so sparingly, that Christ himself sayd *he came neither eating nor drinking.* Matth. 11. 18. *Fiftly* S. Timothey could not be induced *to drink a little wine in the weakness of his stomake and his often infirmities*, untill S. Paul (for this reason) advised him not *still to drink water.* 1. Tim. 5. 22. *Sixtly* I might adde that this kind of fast is the most effectuall to *keep under our bodyes and bring them into subjection least we become reprobate* as S. Paul sayd of himself. 1. Cor. 9. 27. Daniel sayth allso of himself *Flesh and wine entred not into my mouth for three weekes.* Dan. 10. 3.

3. Hence we may easily answer our Adversa-

ries

ries objections. *First* then they object Mark 7. 15. *Nothing that is without a man entring into a man can defile him.* For the sense is this, no meat of its own nature is polluting, or defiling: though to eat meats that are forbidden doth pollute and defile the soul, as the Apple defiled Adams soul; as also the taking of drink in excesse pollutes the Drunkard. And even after our Saviour spoak these words, eating of Hoggs flesh would have defiled the soules of the Apostles. Yea and the first primitive Christians should have been defiled by eating *bloud or meates strangled.* Not because those meates were still uncleane, but because the Church thought fit, yea and *necessary*, to forbidd, at that time, the eating of those meates Acts 15. 28. *It hath seemed good to the Holy Ghost and us to lay no further burden upon you then these necessary things, that you abstain from meat offered to Idols, and bloud and that which is strangled.* So Gen. 9. 4. For above 4 thousand years before Scripture all were obliged *not to eath the flesh with the bloud* And this no Scripture then either commanded or testifyed; yet, even then, not the meat, but the breach of the Churches commandment would have defiled them, and still defileth us if wee eat what the same Church still forbids to be eaten at the times forbidden.

4. *Secondly* you object 1. Cor. 10. v. 25. *All that is sould in shambles eat, asking no question for Conscience.*

conſcience. I anſwer that the Apoſtle there only tells them, that, though to eat in the Temple of Idols, that which there is offered up to the Idol, be unlawfull v. 28. yet wee muſt not have a Scruple of eating what we ſee *ſould in the ſhambles*, by asking queſtions (but of an over timerous conſcience) whether that ox or Calf, or ſheep, ſould there, were not (before it was brought to the market) immolated to ſome Idol? Now what is this to our purpoſe?

5. *Thirdly* it is objected Col. 2 16. *Let no man judge you in meat nor drink, or in reſpect of a Holy day, or of the new Moon, or of the Sabboth.* I anſwer by what is here added *of a new Moon* it is manifeſt this Text only ſpeaks of faſts according to Iudaicall diſtinction between meat clean, and unclean, all meats beeing now clean to Chriſtians ſtill, as above, excepting bloud and *ſtrangled meat* though ſold in the ſhambles, for this is not contrary to that S. Paul ſayd: *All that is ſold in the ſambles eat.*

6. *Fourthly*, and chiefly they object. 1. Tim. 4. 3. *The doctrine of devils, forbidding to marrie and commanding to abſtaine from meates, which God created to receive with thanks giving. For every creature of God is good, and nothing is to be refuſed which is received with thanksgiving.* For as much as concernes our doctrine of abſtaining from marriage, we have all ready anſwered this Text in Point 20. n. 8. We muſt ſee now in what ſenſe it is *Devils doctrine*

to abstaine from meats which God created. It can not be in that sense, in which the *Nazarites*, and *Rechabites* abstained from wine, and S. Iohn Baptist from wine and strong drink and from all meat allmost but *Locustes and wild hony comming neither eating nor drinking*: Or in which S. Timothy also abstained from wine: or in which all Christians, as then, abstained from *blood* and what was *strangled or offered to Idols*. The abstinence of the Manichees was Devils doctrine: for they taught to abstaine from meats *which God created*. Because they sayd that the *Devil and not God created some meates*. Against such men S. Paul of all meates without exception sayth, *God created them*. To attribute such meates to the devils creation (and therefore to abstaine from them) is to teach the doctrine of the devils. This doctrine of the Manichees was held by divers more ancient Heretiks as the Rhemish Testament sheweth in this place. Again the doctrine of some Iewes was the Doctrine of Devils, who taught that still we must make a distinction between meates *clean and unclean*, and abstaine from these because the *Law was given by Angels*, and they sayd that the Angels had revealed, that therefore this law was still to be keept, even by Christians. But these Angels were Angels of darknes, and this was truly *the doctrine of Devils*, though disguised in the shape of Angels of light. This is the interpretation of the

most

most learned Tertullian, as I also shewed Point 36. N. 9.

The Conclusion to the Protestant Reader.

SVppoſing theſe fourtie five Points have been with attention read by thee, it only remains that I ſhould preſſe thee to anſwer mee ſincerely to this one queſtion. Whether in thy Conſcience, and in the ſight of Almighty God, thou canſt remayn perſwaded that wee Roman Catholikes have, ſo much as in any one of theſe Points, chiefly, or forthield, any doctrine oppoſite to clear Scripture? Name that Point, and read over again what wee here have ſayd of it: and ſee if thy conſcience doth not tell thee, that wee have rather clearer Scripture for it then you for the contrary. Why then are wee, who did build (in a manner) all the Churches in England, and who taught no other doctrine in them, then what had been delivered us at our firſt being made Chriſtians; a doctrine found ſo conformable to Scripture, even in theſe very points, in which we ſtand accuſed by you to moſt contradict Scripture; why (I ſay) ſhould wee not ſo much as have one Church left us in one ſhire, or County, with free liberty to teach, and practiſe that faith, which hath been taught, and practiced by all our forefathers in this Kingdome, and eſtabliſhed by all the Lawes thereof

thereof, ever since wee professed Christianity until this last Age gave birth to so many new Religions. And this shall be the Conclusion of our Plea.

FINIS.

ERRATA.

Page 3. lin. 2. *move* read more P. 3. l. 13. *Host* r. Ghost P. 4. l. 27. *determed* r. determined P. 6. l. 18. 99. r. 3. 9. P. 14. l. 1. *where* r. were P. 14. l. 17. *offerings not* r. not offering P. 17. l. 1. *last* r. lest P. 17. l. 18. *what was* r. which was P. 17. l. 25. *praise to* r. prayse you P. 18. l. 10. *title* r. litle P. 25. l. 27. *the true* r. the true P. 36. l. 26. *Parse* r. Prayse P. 42. l. 28. *Vniversitie* r. Vniversality P. 46. l. 12. *not* r. *are* P. 51. l. 10. *to* r. so P. 51. l. 13. *same* r. some P. 57. l. 23. *thy* r. they P. 60. l. 3. *see* r. seed P. 62. l. 27. *the* r. he P. 75. l. 14. *adversay* r. adversary P. 76. l. 20. *began* r. begins P. 83. l. 29. *a clade* r. clay P. 91. *fine not be* r. not but be P. 94. l. 26. *dele had* l. 27. *be* r. been P. 96. l. 3. *besser* r. lesser P. 99. l. 18. *ir* r. *is* P. 102. l. 14. *they* r. thy P. 106. l. 18. *life* r. live P. 110. l. 2. *is* r. his *so allso in the last line* P. 127. *Hearer* r. Hearers P. 144. l. 5. *which* r. whilst P. 153. l. 25. *having* r. having P. 171. l. 7. *our part* r. on our part P. 175. l. 6. *it by* r. it be by P. 179. l. 24. *thee* r. see P. 185. l. 25. *hotty* r. hotly P. [illegible] l. 4. *he* r. be P. 246. l. 28. 2. r. 28. P. 310. l. [illegible] *keep* r. keep.